THE UNITED CHURCH

OBSERVER

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OF RELIGION

Toronto Star

THE NEW UNITED CHURCH HOUSE (see page 9)

NATO'S Atlantic Congress
by A. C. Forrest

Old Folks at Camp
by M. B. Pengelley

Letters

Catholics and Protestants

Dear Sir: In the article "What Catholics can teach Protestants" I read "unfortunately, in most of these (Protestant) churches, the common posture adopted during the prayers is neither kneeling nor standing, but slouching . . ."

"God is a spirit and they that worship Him must worship in spirit . . ." Bowed head or bent knee, who is to judge which is the more reverent?

(Mrs.) Mildred R. Boomhour.
Waterloo, Que.

Dear Sir: I am surprised to find a "dyed-in-the-wool" Protestant finding so many things wrong with Protestantism and needing to go to Rome, of all places, for remedies.

Dr. Silcox seems to think the unfortunate widow would be out of luck with no one to unlock the church door and allow her to pray to God. She should be glad to share with Protestants the knowledge that Christ unlocked for always the door that leads to God and told us how to open it when He said, "God is a Spirit and they that worship Him must worship Him in spirit and in truth" and "No man cometh unto the Father but by Me." St. Paul said "God dwelleth not in temples made with hands." . . .

Esther, Alta. (Miss) Lucy M. Dalton.

Dear Sir: I have read the article by Claris Edwin Silcox stating that Roman Catholic churches are not locked.

I am a naturalized Canadian subject and came out of the Roman Catholic Church in Italy at the age of 15. Will you please note that the Roman Catholic Churches are not solely opened for private devotions, but as a business house for buying and selling indulgences. Therefore it pays for the priests to keep their churches open. . .

Also if we Protestants had family worship and came back to the old-fashioned Bible study like our forefathers of old did . . . we would be a happier people.

(Mrs.) Lucy Ranieri.

Returns on Track Betting

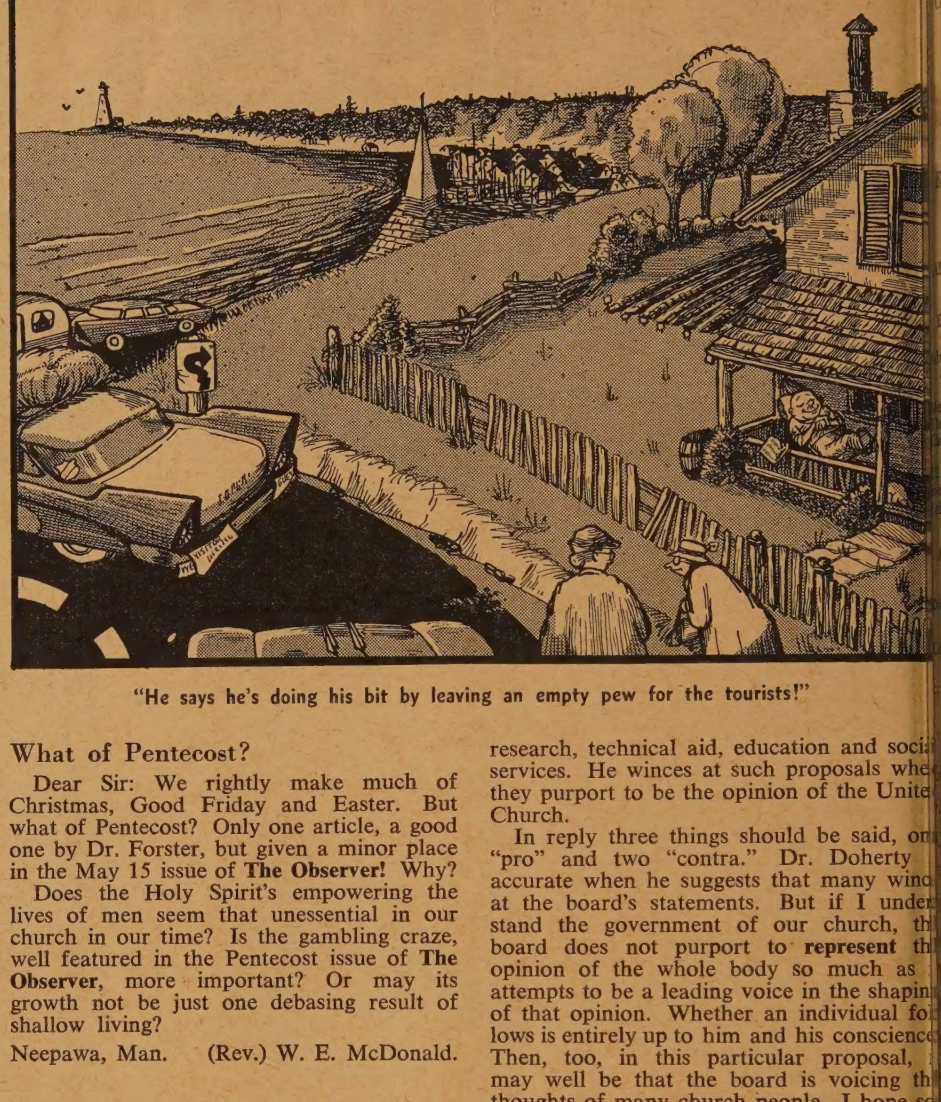
Dear Sir: Your cover story on "Gambling in Canada" (May 15 issue) implies that of the $116 millions wagered through Canadian race tracks in 1958, only $5 millions in so-called prizes (I do not know what the writer refers to in the use of this word) was returned to the betting public. Nothing could be further from actual fact.

Here's the breakdown on pari-mutuel betting at Ontario race tracks, which figures cover practically all legal betting in this province: For every $100 wagered, $9 is retained by the track, $6 goes to the Province of Ontario, 50c. to the Dominion Government, $84.50 is returned to the betting public who were fortunate enough to place win, place or show bets.

Other provinces and also tracks may vary somewhat in their take, but the Ontario figures will not be far from the average picture presented by all Canadian race track betting.

Arkona, Ont. Fred L. Brown.

Editor: THE OBSERVER *erred. The $5 millions referred to as "prizes" won by bettors was actually purse money paid out to owners of winning horses.*



"He says he's doing his bit by leaving an empty pew for the tourists!"

What of Pentecost?

Dear Sir: We rightly make much of Christmas, Good Friday and Easter. But what of Pentecost? Only one article, a good one by Dr. Forster, but given a minor place in the May 15 issue of **The Observer!** Why?

Does the Holy Spirit's empowering the lives of men seem that unessential in our church in our time? Is the gambling craze, well featured in the Pentecost issue of **The Observer**, more important? Or may its growth not be just one debasing result of shallow living?

Neepawa, Man. (Rev.) W. E. McDonald.

Outbursts from Headquarters

Dear Sir: The Rev. William Patterson of Richmond Hill would have us believe that any pompous statement by church officials is undoubtedly the voice of God speaking and should be seriously and soberly accepted by the laity of The United Church of Canada. He even has the audacity to suggest that every time the church speaks it proclaims His righteousness and should be accepted as such, else we would be like Amaziah, King of Judah, "hear not the voice of the prophet." . . .

The truth is, of course, that from coast to coast, thousands of thinking United Church people are embarrassed by these proclamatory outbursts and excuse them to friends of other denominations — "They mean well." . . .

Toronto, Ont. (Dr.) Ernest Crowther.

Dear Sir: Mr. John Doherty of Ottawa objects to the Board of Evangelism and Social Service "sticking its nose into subjects of which it cannot possibly have any expert knowledge." He cites, as the worst recent example of "its pontifical announcements" the resolution that Canada should stop all military expenditure and use the money for research, technical aid, education and soci services. He winces at such proposals whe they purport to be the opinion of the Unite Church.

In reply three things should be said, on "pro" and two "contra." Dr. Doherty accurate when he suggests that many wind at the board's statements. But if I under stand the government of our church, th board does not purport to **represent** th opinion of the whole body so much as attempts to be a leading voice in the shapin of that opinion. Whether an individual fo lows is entirely up to him and his conscienc Then, too, in this particular proposal, may well be that the board is voicing th thoughts of many church people. I hope so A fallen world needs voices to point out th way of re-Creation.

Toronto. A. A. Lee

Would Aid Education

Dear Sir: I was interested to see th comments of 11 of our finest leaders o what they would do if they had a millio dollars. There was a fine emphasis on th training of professional and lay leaders fo the church, and the world-wide work of th church. Special treatment for alcoholics industrial chaplains, special workers amon college students, homes for the aged, TV and radio evangelism, and overseas relief.

While the persons trained in theologica colleges and in lay training centres may wel benefit the Christian education programm of the church, I was rather surprised to see that no special project in Christian educatio was mentioned by any of the writers. would not want to deride anyone's interes in the aged, the alcoholics, or the welfar of professors and students in our institution of higher education, but is it not even mor important to pay attention to children and youth before they ever get to college? . .

New York. (Rev.) Nelson Chappel

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The Berwick Chapel

IN THE NEXT ISSUE

Camping at Berwick
By A. C. FORREST

Resort Town Church
By ELIZABETH BIEMAN

Observations

THE HIGHEST MOMENT in a church conference comes at the ordination service. But for many a more interesting and often more moving experience comes when the young men—and women, sometimes—tell of their religious experience and call to the ministry.

LAST MONTH 107 were ordained (there were two women) and now they have scattered across the nation to their new manses and parsonages. A few will be going abroad to do post-graduate work, and they will be required when they return to go for at least two years to that part of the church where they will be most needed. Then they may accept a call.

HAMILTON CONFERENCE had its largest group of ordinands this year and we attended the evening session when six of them spoke. Seventeen were ordained, two of them from Montreal and Ottawa Conferences, including the son of the Hon. Louis O. Breithaupt, former Lieut.-Governor of Ontario, and now Chancellor of Victoria University. Herbert Breithaupt was in Montreal when he decided to become a candidate and was recommended by the session of St. James Church. But he was ordained by the conference where he had grown up. And he grew up a long way to 6′ 5″. Eleven of the Hamilton men have been transferred to other conferences.

ONE ORDINAND, who arrived a little late for the ceremony, was excused by President E. S. Lautenslager, who pointed out that he had just come off an eight-hour shift. Another young man referred to a year he had taken off from school to earn some money and worked at the Hamilton steel plant . . . "one of the most rewarding years of my life."

SUMMER CAMPS and YPU conferences have helped to turn the face of many a young man toward the ministry, and we always expect one or two testimonies to such. This year we were not disappointed. One said Ryerson Beach YPU Camp was for him a "Hound of Heaven" experience.

IN THE EARLY POST-WAR YEARS most of the ordinands seemed to have wartime experience in uniform, and many heard their calls in aircraft high above a battlefield, in service chapels or chaplains' offices, or on some lonely watch when they asked themselves what they could do with their lives to end war and its evil products. We hear less of that now. But we were reminded by a European accent or two of the dramatic ordination a few years ago when two men who had fought as enemies, knelt side by side to be ordained by the same church.

MANY ORDINANDS ARE MARRIED, of course, and their children were present to see father ordained. In Montreal, the Rev. Nettie Wilson Hoffman, who was ordained about a decade ago in Toronto Conference while her brother was ordained in London, laid hands on the head of her husband who was ordained this year.

ONE REPRESENTATIVE STUDENT chosen, he said, to represent the single men, fooled the fathers by getting married the week before ordination. Years ago such would have required disciplinary action, but students don't ask permission any more. This reminds us of the story of the Methodist ordinand who was being severely reprimanded for getting married before his ordination. He said, meekly, that he wouldn't do it again.

ONE OF THE BEST SPEECHES we have heard was crammed into the stipulated five minutes by Glenn Ashford, son of Dr. Herbert Ashford of the M and M Department. Glenn left the industrial world 2½ years ago and started theology at Queen's after deciding that success in business was a bit hollow for him. He was born on a mission field in India, and industry and the overseas field both have their appeal. He hopes to be sent abroad by the Church, perhaps to Northern Rhodesia, a year or so hence. His brother, the Rev. Roy Ashford, has just been installed as superintendent of the Church of All Nations, Toronto.

IT'S A MATTER FOR gratitude, but we have always been troubled a bit that so many ordinands confess that their deepest religious experience came through worship in another church, frequently an evangelistic hall or tabernacle. We heard no reference to that this year. (Anglican friends tell us that many of their ministers come from United Church homes.)

Editorial

Big Effort for Refugees

THE refugee camps of the world have still within them a small remnant of sick and elderly for whom no homes have been found. Their plight weighs heavily on the world's conscience, and wise men in the United Nations have determined that Refugee Year will find a haven for those who have been homeless so long.

But this last effort may be the toughest of all. There is a lot of public opinion against the admission of refugees who may become completely dependent on the taxpayers. Government authorities are subject to sustained pressure from those who are reluctant to help the sick of no-man's-land.

Canada's record—church, government and people—has been good during these post-war years. Our welcome to the Hungarians was of high order. The United Church working through its Overseas Relief Committee, of which Dr. E. E. Long is chairman, and through its immigration work under Dr. John Leng, has set a high standard.

The churches are prepared to help again, both in extending a welcome and full hand to those who may be allowed to immigrate, and in creating a climate of enlightened public opinion.

We have been assured by the responsible ministers of the cabinet that before these words are read the policy of the government will be announced, and Prime Minister Diefenbaker will speak to the Canadian people about Refugee Year. Then the churches may complete their plans, and begin their work, in co-operation with other volunteer agencies whose efforts will be co-ordinated by the United Nations Association.

We hope and trust that Ottawa will be generous. And that United Church people will inform themselves, and support their churches, the UN authorities and the governments which seek to write "finis" to one of the gravest problems left by the Second World War.

THANKS TO BUILDING COMMITTEE

ON the opposite page we publish an editorial feature on the new United Church House, and its dedication. Elsewhere in this issue there are pictures and a story of the services on June 10th. In addition we would presume to say—we know often THE OBSERVER may not speak for the United Church, but in this we believe we do—a word of deep appreciation to the Building Committee and all who laboured with faith and skill that this new house might come to be.

To Mr. A. P. Johnston its chairman and to Dr. Ernest E. Long, the secretary, we offer special congratulations. Dr. Long took particular pains with, and has a right to have pride in the beautiful new chapel.

This was work added to already heavy tasks. Often it was arduous and there were times of frustration and dela But the skill of the craftsmen and the labour of those wh were employed in the most menial tasks, was matched b the vision of the committee and the patience of those mo loaded with its detail.

Their real satisfaction comes, however, not in prai or recognition, but in the handsome and useful buildi in which to do the work of a growing church, and in th quiet memory that their work has been well done.

WMS PENSIONS RAISED

AT its annual meeting last month the Dominion Boa of the Woman's Missionary Society further revise and improved its retirement fund constitution.

One of the most important and welcome changes is th abolition of the provision which has resulted in the cutti of a retired missionary's pension by $40 a month, whe she reached age 70 and became eligible for the gover ment old age pension.

When improvements were made to the Retireme Fund in 1955, extra allowances were provided for th years between 65 and 70. A woman missionary *mu* retire at age 68; she is entitled to retire and receive h pension at 65.

In the new provision, retired missionaries will contin to receive the same allowance after 70. They pay into th fund for a maximum of 35 years; the maximum pensio available is $1,575.

We know of no persons who deserve more of the church than women missionaries. Many of them choo deliberately to deny themselves the joys of marriage a family, and cut themselves off from friends and relativ in order to serve Jesus Christ on a home mission or some distant land. When they retire they often find th they are strangers in their own country.

Their stipends through the years are meagre, althou we assume adequate to live with dignity. We know th have opposed increases for themselves. The best th church can do is provide them with a measure of securi and independence for their retired years.

SCHOOL-TEACHERS ON INDIAN MISSION

OCCASIONALLY we meet or hear from a scho teacher who wonders if she (or he) might serve th church better by volunteering for work in one of th Indian schools. Our suggestion: write the Board of Ho Missions or the Woman's Missionary Society, ask f information, and tell them you might be interested.

Salaries are good, paid by the Indian Affairs bran according to the provincial scale. Sometimes there is bonus if the school is isolated; frequently a teacherage residence is provided. Full qualifications, of course, a necessary.

Such might be a life-time service, but teachers rea to serve a year or two are welcome. We are hopeful th all positions will be filled this year, but there may vacancies. Certainly it is a help to the administrators such work if they have a file of interested persons to tu to when opportunities develop.

OBSERVER

JULY, 1959

n Editorial Move

FROM DOWNTOWN TO UP

)N its 34th birthday The United Church of Canada opened and dedicated a handsome new $1¾ million lar headquarters office building, set on alf million dollar property on Toronto's nified St. Clair Avenue.

To the million members scattered in six usand churches across the land, a move General Council personnel from its 44-r-old downtown site to spanking new rters may not have meant much, except remember to change the address if they to write. They had always been good-noredly sophisticated about Toronto, slightly suspicious that their officers ght waste their M and M money. ronto, to the laity and clergy out where "work is really being done" is some-ng like Ottawa to the tax-payer.

But as a former elderly and beloved derator once said: "Say what you like, soul of the United Church beats in the sley Buildings." Most churchmen, even le they recognized their democratic nts to criticize headquarters leadership, in the new building a symbol of the rch's vitality and growth. Despite their ndly complaints they were pleased to e their headquarters' leaders in dignified l attractive quarters, especially when re was no financial appeal.

To the officers who moved to new rters, it was something like a congrega-n which had worked and worshipped in eloved but crowded old church moving a new sanctuary. Some 1,400 United urch congregations had that experience recent years. Now their General Council l erected a new building with facilities cope with expansion, provide for the ure and take advantage of prosperity,

Is It a Symbol?

Those who know that a church often ites its history in its buildings, have rched for symbols in the new United urch House. Some thought it represented etreat from downtown drabness to North ronto respectability and comfort. Did s reflect a spiritually dangerous con-ion for a church which has become tistically the largest and wealthiest otestant Church in the nation?

As Toronto buildings go, its nine storeys ke a bit of a sky-scraper, and a rather ndsome sky-scraper, too. Its dignified er leads directly to a beautiful chapel h lovely chancel and stained glass win-dows. Already the wags who used to call 299 Queen St. W. "the vatican" have dubbed the new United Church House, "Holy Hill."

Its ultra-modern book store runs for 75 glass-fronted feet along St. Clair Avenue, as splendid a show-case for religious books as any church member could wish.

But above the chapel door there are four stones—from historic churches across the sea, a reminder of the ecclesiastical rocks from which the United Church has been hewn. And the dossal curtain of the chancel — one of the finer symbols — was woven by Korean women from the threads of nylon stockings the church's overseas relief committee had sent them.

The Practical View

Officers look from plate glass windows, sealed for air-conditioning, across the varied greens of a city almost hidden beneath the trees. A spire here and there points to the sky, and steel skeletons rise on each horizon indicating how Canada's business, cultural and ecclesiastical capital grows and grows.

Symbol or not, it will seem to the few thousand visitors who come to their church committees, boards and meetings, to shop or to discuss their church affairs with a counsellor or leader, that the building is planned for positive thinking and conditioned against the cloistered view.

The older men, to whom memories of June 10, 1925, and the days that went before, are still fresh and green, will hope and pray that all the good things which were in Wesley Buildings will continue to live, as hopes and dreams in a new place climb to a soul in wise thoughts and good works. To all, it seems to be a symbol of growth and vigour, and unfaltering faith in the United Church as the indigenous church of young Canada.

To the practical men who chose the site and made the plans the United Church House has no negative symbolism. The church offices needed more space, and staff members were in danger of stumbling over themselves into inefficiency. So they provided the space. They believed a building large enough to plan expansion for the future with space for rent now, was necessary, so they built it with 6,000 square feet to be rented. They planned that some day another wing can go up economically.

They knew the United Church had never looked back since union was consummated, and that the signs of the future were a probable doubling of membership in another three decades. So they planned accordingly.

They saw land available in an attractive part of the city at a fair price, so they purchased it, and when more became available for future expansion with rentable houses now on it, they bought it, too. They are not particularly elated that it has almost doubled in value since they secured it; they expected that. The site cost $500,000. Half is built on. Half has rented houses. The building itself cost $1,750,000, paid for from the church's pooled investments which will be repaid in a dozen years from rents and from the interest on the $3¾ million stabilization fund the church has built up against a possible rainy day.

Difference of Opinion

It is no secret that there was an honest difference of opinion about the site when plans were first laid. There was no argument about the need for expansion itself. For many years both the publishing enterprises and the church offices were housed in the same building, administered by the Board of Publication. The publishing business had grown to more than a $5 million annual turn-over. The headquarters staffs continued to expand.

Offices of the Deaconess Order, the new Board of Men, the Dominion Council of the Woman's Association and others were being housed in rented offices along Queen Street. Information and Stewardship had its literature storage one place, its studios another, offices elsewhere. The WMS was uncomfortably officed.

Overseas relief packed its shipments in a rented basement (and will continue to do so). The Board of Publication had its business scattered about. But the Board, aware of the future's need, had purchased property to expand, and advocated keeping the family together on Queen Street. The Executive of the General Council approved the move uptown to the new property. The General Council agreed with its Executive. The church had decided, so debate ceased.

This left the Board of Publication with two empty floors vacated by its old tenants, and property it didn't need. A commission studied the situation. They considered the possibility of selling the downtown prop-

(*Continued on page* 29)

Calvin the Reformer

By GEORGE BOYLE

Geneva's streets were lined with people watching Protestant dignitaries arrive with a fanfare of trumpets at St. Pierre Cathedral for the June 1st service ushering in the celebration of the fourth centenary of the University of Geneva. Overhead, the great bell La Clemence (clemency) boomed out loud and long from the high tower, and inside to the strains of Handel's magnificent organ music, the Rev. Marc Boegner, France's top Protestant leader, climbed the high pulpit. He told a capacity congregation that on that very spot on June 5, 1559, the Statutes of Geneva's College and University were proclaimed in the presence of John Calvin and the city authorities. At the same time Theodore Beza was saluted as first rector and delivered his speech in Latin.

During the service, relayed by Radio Geneva and Eurovision, West Europe's TV network, the choir gave a premier performance of a 16th century psalm with words by Beza and original music adapted by composer Henri Gagnebin, recently retired as director of the Geneva Conservatory of Music.

Meanwhile, other commemorative rites were being held in the old Catholic church of St. Germain, with Bishop Urs Kuery officiating. During a Pontifical Mass offered in the Basilica of Notre Dame, Bishop François Charriere of Lausanne, Geneva and Fribourg, expressed gratitude to the Geneva Cantonal and university authorities for their "delicate gesture" in inviting the Roman Catholic Church to participate in the university celebrations. "This university," he said, "has for many years been open, not only to Catholic students whose chaplains are officially recognized, but also to professors, deans of faculties and even rectors of the Catholic religion."

While making it quite clear they were not commemorating the 450th anniversary of Calvin's birth or the publication of the Reformer's Institutes of the Christian religion, the Bishop stated they would be lacking in loyalty and frankness if they simply passed over in silence the fact that the origins of Geneva University "leave us sorrowful memories". And he went on to say, "We well know that the responsibility for the rupture between Rome and Geneva is not to be sought only among those who separated themselves from us."

This year, the reformed churches a commemorating the 450th anniversa of the birth of John Calvin, the sma retiring French scholar who was t theologian of the Reformation.

Special services were held la month in Geneva in the recent restored 16th century Calvin Audito ium and John Knox Chapel, whe Calvin did much of his teaching. Oth services have been held in near St. Pierre Cathedral where Calv preached, and in churches of vario Protestant denominations throughou the world.

Here, the Rev. George Boyle, assi tant professor of religious knowledg at Victoria College, Toronto, tells t background of Calvin's entry into t Reformation movement and of t contribution he made to Protesta theology.

* * *

LUTHER and Calvin share the spotligh of the Reformation. Calvin brough the work which Luther began to it logical completion. As a result thos churches, such as The United Churc of Canada, which stand in the tradition o Calvin are called Reformed Churches.

John Calvin recognized no divisio between the sacred and the secular. As Christian pastor, therefore, the whole lif of his people was his concern: their politic commerce and industry, education, as we as their religion and morals.

In Geneva, where he served for 28 yea as pastor of St. Pierre Cathedral, h devised a political system which combine liberty with order. He advanced the pro gress of modern industry by persuadin the city to aid in the introduction of th manufacture of cloth, velvet, watches an silks. He became one of the pioneers o modern education by establishing a syste of education and by founding a school an college at which as many as 1,500 student registered annually.

Prodigious Writer

This sense of vocation was given classi expression in his own superlative achieve ment. At 19 he was graduated from th University of Paris with the degree o Master of Arts; at 22 he published a com mentary on a book by Seneca containin references to 57 Latin and 22 Greek works at 26 he published the *Institutes of th Christian Religion*, which is still the bes exposition of the Protestant Faith.

In the 30 years of his ministry he wrot commentaries, tracts, and letters sufficien to fill 48 volumes printed in double co umn, discharged the normal duties of pastor, such as conducting weddings, a many as three a day, baptizing children visiting the sick, preaching twice on Sun days (with a special service for children and every week-day on alternate weeks

All of this was done, while harassed b enemies both Roman Catholic and Protes

despite chronic illness which kept in constant pain, and amid the dis-ions of a household which included rother's eight children.

alvin was born on July 10, 1509, in on, France. His father was a lawyer, nother, a member of one of the town's inent families, was devout and affec-ate. His father decided that young should enter the priesthood and rdingly sent him, at the age of 14, to University of Paris. Following his uation in Arts in 1528, John was sent udy law for the next four years at the versity of Orleans, his father obviously convinced that this profession offered surer road to wealth.

No Rebellion

y this time the Reformation, both in many under Luther and in Switzerland er Zwingli, was causing great intellec-turmoil in France. However, despite growing list of martyrs there was as no overt rebellion against the church. ong Calvin's closest friends were some openly advocated reform, but like her, Calvin looked for this through the h of a new spirituality within the urch.

lis part in a public plea for such refor-ion brought charges of heresy against and he had to flee from Paris. Yet remained a dutiful son of the Church at least a further two years, but the t time and circumstance of his with-wal from the Church of Rome are not wn to us.

Not being given to the making of "per-al testimony" he seldom refers to his experiences. In one such reference speaks specifically of his separation from me: "First, I was too obstinately oted to the superstitions of popery to easily extricated from so profound an ss of mire, but God by a sudden con-sion subdued and brought my mind to eachable frame, though I was more dened in such matters than might have n expected from one at my early period life." This experience placed Calvin solidly in the Reformation movement, not as a crusading reformer—he was too retiring and reticent for that—but as its theologian.

The Institutes

Calvin was a born writer and teacher of theology. No sooner had he turned from Rome, than he set down in *The Institutes of the Christian Religion,* "some elementary principles, by which inquirers on the subject of religion might be instructed in the nature of true piety." This was but the beginning of a prodigious literary contribution to theology. His own inclination was exclusively toward the writing and teaching of theology. But the life of a classroom theologian was not to be his. Instead it was as a parish minister involved in the practical work of making the Gospel meaningful to common folk and to children that his writing was to be done. For the course of his life took a most unexpected turn.

En route to Strassbourg, he had been compelled by circumstances to stay overnight at Geneva. The city was in the throes of the Reformation. In response to the preaching of William Farel, a Frenchman, the city had declared itself Protestant by the majority vote of its citizens. But there was violent opposition from continuing Roman Catholics and from the Libertines, who advocated "liberty" in its most anarchical form.

Wanted a Quiet Life

Farel was a great evangelist. But he had neither the temperament nor the ability to forge a church from such diverse elements. Consequently when he heard that Calvin was in the city, he recognized in him the man for this critical hour. He quickly sought him out, and with characteristic zeal pressed upon him the needs of Geneva.

Calvin was unmoved. He was a scholar, a teacher and writer, and one must have leisure and peace for such pursuits. These could not be found in Geneva. In any event he did not have the temperament, nor the strength to meet the demands of such a situation. No, he must the next day continue his journey to Strassbourg to resume his teaching.

But Farel would not be turned aside. Far into the night they wrestled, Farel confirmed in his conviction that Calvin was Geneva's hope, Calvin determined in his resistance to the undertaking. Finally Farel lost his patience. Standing over the pallid Calvin in the flickering candlelight, his gaunt cheeks drawn tight beneath the red beard, his eyes flashing in anger, he thundered: "I declare in the Name of Almighty God that if you refuse to take part in the Lord's work in this Church, God will curse the quiet life that you want for your studies." It was too much for Calvin—"I felt," he said, "as if God from heaven had laid His mighty hand upon me to stop me in my course." "I obey God," he whispered, taking the hand of Farel.

Low Morals

Calvin expected the worst at Geneva, and he was not disappointed. New life had not followed the acceptance of a new theology. And Geneva was in desperate need of rebirth. It is now universally recognized that in the sixteenth century the standard of European morals was very low. But Geneva was noted especially for her tolerance of sexual licence. Calvin's chief concern, then, was for a changed life in the individual and in the society as the expression of a changed faith. To this end he drew up *Articles concerning the Organization of the Church and of Worship at Geneva,* which included certain recommendations on discipline.

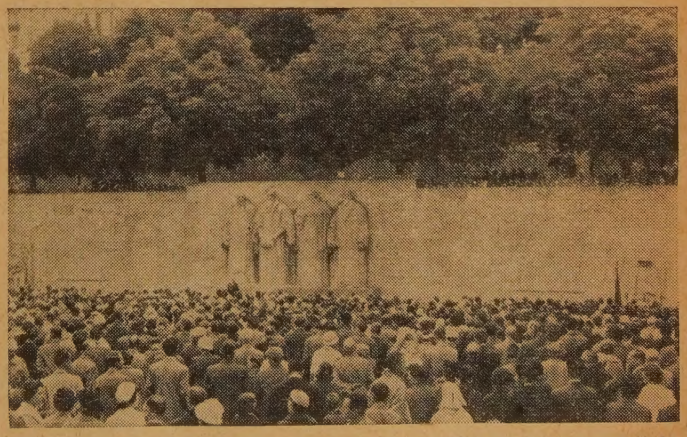
The Council accepted the Articles, but refused to give effect to the discipline. Why should they? It had been the custom for generations to accept such standards of discipline. But no one had thought to apply them. As a result the storm broke and within two years both Calvin and Farel were banished from the city.

The storm now became a tornado, as immorality and sedition ran riot. In desperation Geneva turned again to Calvin. But he had no desire to subject himself

(Over)

vin wielded considerable influence in Geneva. Here he is depicted ft foreground) conferring with the Geneva city council, likely regarding social reforms

RNS photos



The opening jubilee service commemorating 450th anniversary of John Calvin's birth was held in front of the Wall of the Reformation in Geneva. Over 5,000 attended. The wall depicts Calvin, John Knox, Theodore Beza and William Farel

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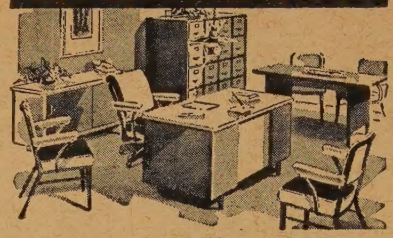

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to the ordeal of bringing Christian ord to the city. Yet he could not escape th divine compulsion which had fallen upo him that memorable night with Farel, an so on September 13, 1541, he returne Twenty-three years later, Geneva laid hi to rest, as he requested, in an unmarke grave. While yet no City of God, it ha become a model of order and godline for Europe.

Calvin's critics are quick to accuse hi of unnecessarily interfering with th private and public morals of the people Geneva, through the imposition of h discipline. In so doing they overlook th fact that every medieval town and ci had, upon its statute books, rules gover ing the public and private conduct of i citizens. It was not Calvin's innovatio His was the attempt to make the law mo than mere scribbling in a book.

The position which Calvin came to enj in Geneva has been frequently misrepr sented by historians. It cannot be deni that he exercised great influence. But h did not seek it, nor did he acquire it b

What kind of man was Calvin? His first biographer describes him thus:

He was of moderate stature, of rather pale-dark complexion . . . He was most sparing of food, and for many years took only one meal daily by reason of the weakness of his stomach. He did with very little sleep. His memory was incredible . . . However great and varied the multitude of affairs by which he was oppressed, he never forgot a single detail.

worldly devices. He returned to the ci in reluctant response to the pleas of th Councils. His sole aim was to establish th Church of Christ. To him this involve the re-ordering of men's lives in respon to the demands of the Gospel. That h became virtual leader of the city was th result of the consistent moral integrity o his own character, and his uncompromisi devotion to the Christian faith, and h clarity of thought on matters of churc and civic administration.

No Arrogance

But whatever his position, we can dete no arrogance or pride in Calvin. H assumed no title, ecclesiastic or civic. H remained always the humble servant o God. And if others called him "Master it was but the title of respect which th times accorded to all men of learnin His genuinely brotherly spirit is evide in the salutations of his letters, as h invariably signed himself, "your humb brother".

The one name that haunts every studen of the Reformation is that of Micha Servetus. He will forever haunt Prote tant Christianity. In 1553 Servetus wa arrested in Geneva as a heretic, prosecute before the Council by Calvin and co

(*Continued on page* 20)

he Church Opens Its "House"

Story and photos by E. L. HOMEWOOD

View of the chapel service from the main foyer

A news feature

BY virtue of our sacred office in the church, we do now in the name of the Father, Son and Holy Spirit, are this building to be consecrated to Glory of God and the work of His rch on earth."

ith these words, the Rt. Rev. Angus J. Queen officially opened The United rch House. The 115 chapel guests, in r tropical suits and summer frocks, ed in singing "Christ is made the sure ndation, Christ the head and corner- e."

ifty feet away, outside the main ance to the church's smart new head- rters on Toronto's St. Clair Avenue, a rthy, bare-chested workman shovelled fertilizer into a wheelbarrow. Two or three more planted trees and shrubs as they tried to complete the landscaping before the crowd dispersed. They were still planting the following day.

It was an historic occasion—June 10—the 34th anniversary of Church Union. Civic and church leaders joined with officers and staffs of the 11 church boards and United Church members for the occasion.

Toronto's Jewish mayor, Nathan Phillips, was there. So were the Anglicans' Bishop G. B. Snell and the Presbyterians' Dr. John McNab, Mr. Justice J. C. McRuer, and the church's first moderator, the Very Rev. George C. Pidgeon. There were two other former moderators present, the Very Rev. Jesse Arnup and the Very Rev. A. A. Scott. The organist was Miss Molly Sclater, daughter of another former moderator, the late Very Rev. J. R. P. Sclater.

A little old woman, in running shoes and well-worn dress, peered through the big glass doors and asked, "Is this the big day? Isn't it a lovely building?" She was from one of Toronto's poorer areas where she attends a mission church. She didn't get an invitation, but she was interested in what "her church" had built.

The dedication service was preceded by a small luncheon for the building committee, board secretaries and guests. They, along with senior personnel from the various boards, filled the chapel for the service. Other members of the staff, presbytery chairmen, and representatives of numerous church organizations heard the dedication over a public address system. They filled

(*Over*)

chapel was crowded with distinguished guests and senior personnel from board offices.

Office staffs overflowed into the lounges and committee rooms. More than 300 attended the dedication

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KNOW ONTARIO BETTER

Keys to the new United Church House were presented to the Rt. Rev. Angus J. MacQueen by Building Committee Chairman A. P. Johnston (left). The church offices had been in the building for a month

The event brought together church officials o several denominations. The Very Rev. Joh McNab of the Presbyterian Church and Dr. W. Gallagher of the Canadian Council of Churche met at tea following the service

the ninth floor board room and several lounges and committee rooms. More than 400 joined in the service.

The headquarters building had been in use for almost a month prior to the dedication. But the keys were formally turned over to the Moderator during the service by Building Committee Chairman Alex P. Johnston of Toronto. The Rev. E. E. Long, secretary of the General Council, assisted the Moderator and acknowledged the many contributions made by firms and individuals toward completion of the building.

Visitors toured "the house" on five evenings following the opening. They marvelled at what some termed its "antisepti appearance," its spaciousness, and th beautiful view from office windows. Mo than 3,000 people "oh'd" and "ah'd" a they inspected the offices. Most of the seemed pleased and proud of their ne headquarters. "It's nice to see the churc keeping abreast of the times and providin adequate working facilities for its people one East Toronto woman remarked.

The building was designed by Architec A. Leslie Perry of Montreal. Jackson-Lew Ltd. were the contractors, and interio designs were by Cameron-McIndoo Ltd. o Toronto. ●

Moderator the Rt. Rev. Angus J. MacQueen admires the chapel's stained glass windows with th church's first moderator, the Very Rev. George C. Pidgeon, and the secretary of General Council, th Rev. E. E. Long. Dr. Pidgeon laid the cornerstone of the building on May 7, 1958.

The Atlantic Congress

By A. C. FORREST

ONDON, England. To most persons NATO is a military sounding word. But to those of us who sat through Atlantic Congress last month, it some-s seemed like an international mis-ary meeting of high-minded men, rmined to help all peoples achieve a nt standard of living in human dignity individual freedom.

t first its emphasis had to be military. years ago, when the North Atlantic aty Organization came into being, 15 ons came together to stop Russia's tward march. They made their stand article five of the Atlantic Charter, "An ed attack against one will be considered attack against all."

ussia had successfully completed the t-war conquest of 87 million people tered across 593,000 miles of Europe. hysical and psychological barrier had n drawn from the Baltic to the Black . Winston Churchill called it an iron ain, and no men could pass behind it remain free.

n 1948 Czechoslovakia was the last to her freedom. Then Russia turned on nch, British and American forces and d to starve them out of West Berlin in er to add another 2½ millions to her pire. But there, in one of the strangest es of history the western allies won the tle of the airlift.

ifteen of the free nations of the west he together, "to safeguard the freedom, mmon heritage and civilization of their ples, founded on the principles of nocracy, individual liberty and the rule aw." They emphasized that the purpose their organization was to prevent war maintain peace. They signed in article , that they would "refrain from the eat or use of force or in any manner inconsistent with the purposes of the ited Nations."

First Emphasis

At that time NATO nations did pledge mselves to develop their friendly ernational relations and to co-operate nomically for the good of all.

But for the first six years the NATO emphasis was defense and the world came to think of it as a military organization.

Then four years ago, in response to leadership from Canada and Norway, the NATO Parliamentarian's Conference (comprised of MP's from NATO country governments) was set up to encourage political and economic development.

And last month the Atlantic Congress with 650 delegates (one third MP's representing all political parties except communist) was held in London.

The Congress was a sort of back-benchers' meeting. Its findings were unofficial, but expressed the convictions of the NATO peoples. As soon as the delegates began to speak two things became apparent; they believed that to maintain peace the defenses should be kept strong, but defense was not enough—others, too, should have an opportunity to choose freely the things in which the Atlantic Community believes.

The Rev. A. C. Forrest, editor of THE OBSERVER *and president of the Canadian Church Press, was one of five Canadian churchmen appointed delegates to the NATO Atlantic Congress held in London last month. 650 delegates from 15 NATO countries took part in the five-day sessions marking the 10th anniversary of The North Atlantic Treaty Organization.*

The Congress which was an "unofficial" body expressed the conviction that the NATO countries should develop into a true Atlantic Community. That the peoples should get to know one another, and their children should speak at least one other language in addition to their own. That their students should study abroad and that young people from Asia, Africa and other lands should study in their universities.

But perhaps even more important than this, was the modern missionary emphasis expressed in the declaration, that NATO nations make "a massive and sustained effort to help people of less developed countries achieve a rising standard of living."

The findings of the Congress are summed up in the Declaration (see next page) drafted by Principal Northrop Frye of the United Church's Victoria College.

In addition, we could not escape the following impressions:

"Not Afraid"

First, the people of western Europe and Great Britain are not afraid. We heard no speaker suggest that in some possible future war man might be wiped from the face of the earth, a suggestion we hear so frequently made by orators in this country.

"We have learned to live with the bomb," a titled British bank official explained. And a Dutch Senator said, "It's you North Americans who seem so frightened."

Prime Minister MacMillan told the Congress that he looked to the past with gratitude and to the future with faith. And later added: "As the generations pass without war . . . the natural instincts of our common humanity will bring us together . . . we may see in due course something like real co-existence develop."

Secondly, we were impressed by the optimism of the NATO people. They are of course so pleased with their prosperity, which is particularly obvious in Britain. Two years ago we could not help feel a little bit sorry for the British people. We rather wished we could really help them out and all that; wondered about how to import more Austins and fewer Volkswagens.

Now a Canadian in London is more likely to wonder how to get in on all that business. Last month their trade balance was the greatest in history; so were their exports. From the titled rich with their income taxes just cut a little, to the clerks in the crowded Oxford Street stores one gets the same story. There are depressed sections in Britain; but they have fought their way back to prosperity, and the great new buildings rising from the crumbled bombed sections are symbolic.

Even Westminster Abbey was full of scaffolding for a face-lifting, and Leslie Weatherhead turns City Temple crowds from the posh new church to the loud-speakers in the basement. Such prosperity

Declaration of the Atlantic Congress

Six major principles have guided the Congress.

1. NATO military alliance has in its first ten years preserved the peace of Europe, although the threat of aggression is still present.
2. Great changes have taken place in this decade to make essential increased co-operation among Atlantic nations in all fields.
3. No military alliance can endure unless supported by close political and economic co-operation.
4. The time is ripe for these nations to build an Atlantic community with responsibility extending to political, military, economic, social and scientific fields.
5. The Atlantic nations are interdependent with the other nations of the free world. All these nations want peace and the preservation of their own conception of life. All have a common interest in the development of economic activity and social improvement throughout the world; all people have a common stake and status in a free world.
6. The Atlantic community has a duty to help less developed countries to help themselves.

PROPOSAL

In order to apply these principles, the Congress has passed a number of important resolutions, attention being drawn particularly to the following:

A. POLITICAL

1. That there should be increasing consultation and co-operation among member states. Consultation should become a habit, not an occasional exercise.
2. That there should be a broader and more frequent consultation among parliamentarians of the Atlantic countries, and that the governments should convene a special conference of leading citizens. . .
3. That national governments should not take major decisions affecting NATO unity without previous consultation. . .
4. That the report of the "Three Wise Men" should be more fully implemented.

B. MILITARY

1. That the forces forming the European shield should be brought as soon as possible up to the minimum strength laid down in the agreed strategic concept of NATO.
2. That governments should give continual attention to improving the military structure of NATO, and in particular should foster increasing interdependence throughout the military field.

C. ECONOMIC

1. That governments should promote the maximum economic growth in production, employment and living standards and should avoid restrictive economic measures, take all feasible actions to reduce tariff barriers and maintain monetary stability; and . . . they should work especially for an increase of the benefits of closer economic integration.
2. That consideration be given to the possibility of transforming OEEC into an OAEC in which all Atlantic countries would hold full membership.
3. That the Atlantic countries should undertake a massive and sustained effort to help people of the less-developed countries to achieve a rising standard of living together with individual freedom, human dignity and democratic institutions; in this effort we must act as equal partners with them in a joint enterprise of freedom.

D. CULTURAL

1. That effective counter measures be taken by NATO countries to combat Soviet ideological warfare and that there be set up an international unofficial free nations organization for the dissemination of information to this end.
2. That a "study centre for the Atlantic community" be set up, to serve as a clearing house and an intellectual focus.
3. That there should be further integration of scientific research and in particular of pure research.
4. That informational and educational activities should be strengthened and broadened in order to bring the significance of the Atlantic community with its spiritual and moral content more deeply into the hearts and minds of the people of the world.

convinces them that there is still something to be said for the western economic system.

Need for Underdeveloped Countries

But to us the most surprising and pleasing impression was that the hard-headed delegates expressed more concern for the hungry millions in the rapidly developing countries in Asia and Africa, than will be found in a typical church gathering.

They had long arguments about how best to help the peoples of such lands. Not whether to, but how. Some were afraid that they might by-pass UN agencies. Mr. Hugh Gaitskill expressed the opinion that there were enough agencies now.

Americans like Senator Zavits were for making private as well as public funds available. Canada's delegation head, Henry Frank Jones, MP from Saskatoon, pointed out simply that both economic and political development in Asia and Africa were rapid, that the need was great and that it was only natural that more agencies would be necessary. The Congress agreed.

Youthful MP's

And to a Canadian it was reassuring to see the part being played by young Canadian MP's like Mr. Jones, Walter Dinsdale, the former Salvation Army officer from Brandon, Mr. Chester MacRae, a former Fredericton teacher, now an MP, and others. Most of them are war veterans, who know what they fought for.

They didn't expect much of war but an opportunity to live and work peacefully in a free land. They think all men should have that chance. Canada was so long represented with brilliance by Mr. L. B. Pearson that a NATO or UN affair seems not quite right without him. We wondered who would come to take his place. At this Congress Canadians pulled their weight.

We were impressed—and grateful, too—that four of the positive proposals adopted by the Congress had been initiated by Canadians. Prime Minister Diefenbaker's 1957 suggestion for a NATO food bank was helped through Congress by Walter Dinsdale, chairman of the political committee. Much of what the P.M. has been asking for in a "Freedom Creed" was included in Principal Frye's "Declaration."

The creation of an Atlantic Studies Centre had been proposed by Mr. Dana Wilgress. And delegation chairman, Henry Frank Jones saw his proposal that the flow of private capital from Atlantic nations to less developed countries be encouraged in several ways, including tax concessions, adopted enthusiastically.

It is not for us to assess the diplomatic skill of the keen young members who have come so recently to the House of Commons, but we were impressed that they share with us and with the Christian church the same deep concern that the hungry peoples of the world find a place in the sun. That their youth receive an education! And that free men remain free! ●

The churches have long aided refugees . . . now 59 countries gear up for a big effort . . . but

Will Canada Drag Her Feet?

By MARJORIE MACDONALD

FIFTY-NINE countries took action in the United Nations in adopting World Refugee Year which officially begins in Canada on June 28th and will end in July, 1960. The aim is to educate public opinion to the necessity of emptying the refugee camps of Europe and Hong Kong which are now down to 30,000 people—a relatively small number as refugee problems go. These, however, consist of the hard core cases—the ill, the disabled and the old.

While Canada voted for World Refugee Year at the United Nations, in mid-June Ottawa had not yet announced any policy. Volunteer agencies are impatiently waiting for action.

Iceland has been placing refugee fishermen on trawlers. Australia has taken in 0 families with handicapped members. France, which has done a great deal already, is working on pension plans for refugees. Several nations have brought elder white Russians from Hong Kong, the Valdensian Church in Italy building homes for them. Sweden has taken in tubercular cases, putting them into empty sanatoria.

Canada, according to her population, took in the largest number of Hungarian refugees, some 38,000. The churches hope it will maintain this record, but the Government has to face public opinion, which may have to be educated to accept the ill and disabled.

The 13th General Assembly of the United Nations stated World Refugee Year aims as three:

(a) "to focus interest on the refugee problem. . ."

(b) "to encourage additional financial contributions from governments, voluntary agencies and the general public. . ."

(c) "to encourage additional opportunities for permanent refugee solutions through voluntary repatriation, resettlement or integration on a purely humanitarian basis."

Canadian voluntary organizations which have been working for over a decade on relief and aid to refugees have not waited for Ottawa to move on a refugee programme. The Canadian Committee for World Refugee Year has been formed with Miss Muriel W. Jacobson as director. Among its members is the Canadian Council of Churches representing the Protestant denominations. The Roman Catholic and Jewish faiths are also represented.

While this committee will be able to do a great deal in furthering the UN's first two aims, they cannot accomplish much about the third, nor can they do much to set their existing machinery to work on further projects until the Department of Immigration acts.

The Church Programme

The United Church during the past 10 years has focused attention on the problem. It has contributed over $600,000 to Inter-Church Aid and service-to-refugee programmes, has sponsored farm families coming to this country, has carried on a programme of port work, welcoming immigrants and assisting them in all possible ways, and it has sent more than 2,000 tons of clothing to Europe, Korea and the Near East.

A yearly financial grant is provided by the Missionary and Maintenance Fund. Some relief funds are channelled through missionaries in Korea and Hong Kong, where they are used as approved in co-operation with the Korean Church or with representatives of other relief agencies, as in Hong Kong. Some funds are kept on hand for emergency use.

The United Church shares in the ecumenical movement by taking part in the World Council of Churches' programme of Inter-Church Aid and Relief to Refugees. For this, amounts are sent regularly to Geneva through the Canadian Council of Churches.

Such funds were available, for example, when five cyclones hit Madagascar, followed by floods which left 42,000 people homeless and destroyed rice fields. Two thousand dollars was sent from Geneva in Canada's name.

Lately, on one of Queen Salote's little Tonga islands, the people gave thanks in their little Methodist churches for help from The United Church of Canada. The World Council had sent $3,000 to help in rebuilding their churches and homes following a hurricane.

$2,000 to Tibetans

When Director Dr. Leslie Cooke cabled from Geneva asking for immediate financial help, the United Church was able to send $2,000 recently for relief of Tibetan refugees, 12,000 of whom have crossed the border into Upper Assam.

Still another way by which the United Church helps is by giving scholarship funds to young people who wish to come to Canada to study. Two have been accepted for the 1959-60 college years. Hermann Otto Geissler, a German student, will study at Emmanuel College, Toronto, and Miss Magdalenes Manolakaki, from Greece, will be at the United Church Training School.

The money grants from the Missionary and Maintenance Fund are administered by the Overseas Relief Committee, of which the Secretary of General Council, the Rev. Ernest E. Long, DD, is acting chairman. Miss Dorothy Young is secretary.

Any programme in connection with bringing refugees into Canada comes under the Board of Home Missions which supervises the immigration work of the United Church, with Dr. John Leng responsible.

From January, 1958, to April, 1959, $149,933.73 was distributed for overseas relief. Of this amount, $37,879.93 was sent to Korea for relief among refugees from the north, for upkeep of orphanages, assisting in providing occupations, self-help projects such as Widows' Work Shops and Weaving Schools, and for the maintenance of amputee centres at Severance Hospital, Seoul, and at Taejon. Another $15,000 was sent to Hong Kong.

The $93,500 that was sent through the Canadian Council for the work of the World Council Division of Inter-Church Aid and Relief to Refugees, was used for general and special services to Eastern Europe; to the French Relief Agency, Cimade; for aid to Hungarians, Indonesians, Vietnamese; to Pakistan; for student work camps; to the Waldensian Church in Italy; to an African Training Centre; to aid the rehabilitation of Kikuyu in Kenya; for ecumenical teams in Greek villages and for emergency service programmes; for health services and for Casa Locarno, a rest centre in Switzerland.

Clothing from Canada

In addition to this financial aid, the United Church has carried on clothing relief for over a decade. From the two depots, at 100 Simcoe St., Toronto, and 111 Victoria Drive, Vancouver, the bales go to Korea and Lebanon. Women's organ-

(*Continued on page 29*)

Friendly Acres is the scene of many camps, retreats, and other Church-sponsored activities . . . but there is never more fun and laughter than when . . .

The Old Folks

YOU drive along a winding asphalt road that roller-coasts its way through the muffin-shaped humps of the Caledon Hills, 50 miles north-west of Toronto, until you come to a large white sign that says: *Welcome to Friendly Acres.* You turn left into a gravel driveway and pull up outside a sprawling farmhouse that sits on a slight knoll overlooking 97 acres of wind-swept fields. Around the central farmhouse is a cluster of eight separate cabins.

There is not much to see—except the bare face of nature. But of the hundreds of summertime camps operated by The United Church of Canada each year throughout the dominion, *Friendly Acres* is one of the most unusual. Here, during the early part of the summer, 50 elderly folk are given a 10-day rest away from the wears and tears of the city.

If they can pay their own way, they are charged the cost of their food. But if they are unable to pay—as usually is the case—their visit to Friendly Acres is free.

The camp is operated as part of the summer programme of Carlton Street United Church in downtown Toronto, and the estimated $1,500 it costs is shouldered mainly by the congregation with the outside assistance of two or three other churches. Church officers estimate it costs $25 per person to run the 10-day camp—supplying food and paying staff (five people including a camp director, an assistant, a cook, and a host and hostess).

Chosen, as a rule, from the mid-city area surrounding Carlton church, Friendly Acres' guests are senior citizens with whom the church's workers have come in contact during the year. Many have never been good church people. "But that is not always their fault," insists Deaconess Esther Highfield, who has directed Friendly Acres for five years.

"Often we discover that the church never showed an interest in these people and they in turn never came to us because they thought we didn't want them," she says.

But at Friendly Acres they *are* wanted. And there are plenty of things for them to do. There is croquet on the front lawn, sing-songs in the evening, discussion groups and hobby-crafts during the day, or just simply sitting in the balmy breeze and soaking up the health-nourishing sun.

"We don't push our guests," explains Miss Highfield, "we

Camp programme starts with group study . . .

Afternoons spent in painting . . .

everything slowly. But on the other hand, we try to keep eryone busy except for the rest period (two hours) after nch."

Morning Bible discussions, which are part of the daily routine Friendly Acres, are often a revealing experience. As a rule, eaconess Highfield will start things off with a provocative mark such as: "We're all living in eternity . . . you people 81 and 83 years of age are just a little further on in eternity an those of us who are younger."

The old people's heads nod slowly, comprehendingly: Old e, they seem to say to themselves, is rather interesting when u look at it in that kind of light.

The next step is to grapple with the meaning of two seemgly contradictory Biblical teachings such as (1) the Kingdom God is within you, and (2) My Father, who is in Heaven.

"How," asks one keen-witted old lady, "can God be within if Jesus says He is in Heaven?" But, not willing to have eaconess Highfield steal her thunder, she hastens to provide answer herself: "The only thing I can see is that there must a little bit of Heaven in all of us and Jesus was right when said God is in Heaven."

Reflectively, the group listens as still another senior citizen pounds his view of God's power. "The power of God," the d gentleman suggests, "lies dormant like a seed in all of us d will not grow unless we give it fruitful soil. Bad soil is ke the devil who tries to smother God."

The pleasant atmosphere at Friendly Acres is due largely the imaginative skill of Deaconess Highfield, whose tall, eadbare figure can be seen almost any time as she hikes about e farm in green plaid slacks and a thick, woollen sweater—hen the wind is a bit chilly.

As Deaconess of Carlton Church for seven years, Esther lighfield knows the downtown city as only a social worker can. Vith close contacts in mental health clinics, city and provincial ocial centres, other church missions, and AA, she has no roblem in finding 50 needy senior citizens for her camp. The rouble is, she confesses, that it is sometimes hard to refuse any people whom she knows would benefit greatly from a 0-day stint in the country. But at present, Friendly Acres' overnight capacity is less than 50 and as it is, two separate camps have to be held to accommodate everyone. Occasionally, too, a mentally-distressed person, or an alcoholic will be added to the ranks of the old folk, with, as a rule, highly favourable results.

Friendly Acres originated as the dream of a retired United Church minister, the Rev. T. P. Perry, who, after his retirement from the regular ministry, served as assistant at Carlton Church. He contributed $3,000 toward purchasing the farm property and James Hunter, a member of the congregation, gave $1,500 to assist in the purchase.

Before long, members of Eaton Memorial Church's Trident Club arrived on the scene with hammers, saws and paint brushes and mixed work with the pleasure of week-end outings. The young people of Asbury and West United Church spent similar week-ends at Friendly Acres, while the Couples Club of Kingsway-Lambton Church took up a collection to provide $300 for transportation of the senior citizens to the camp. Royal York Road Church helps regularly with Carlton's camp and summer programme in the city, and St. James-Bond Church provided funds for the old folks' streetcar fare during the year.

"If it were not for volunteer work of this kind," says Miss Highfield, "our camp could not possibly operate." Two winters ago Robert Fogg, a skilled carpenter, was sitting beside the radio in his Long Branch home one Sunday morning listening to the regular broadcast from Carlton Church. He heard the Rev. "Jim" Finlay's appeal for financial assistance in connection with Friendly Acres.

Unable to give a cash donation, Mr. Fogg thought perhaps he might offer his talents as a carpenter, instead. He got in touch with the minister and ended up moving into the camp's farmhouse, "Perry House," as it is named, where he spent the winter remodelling the kitchen, building cupboards, knocking out walls and partitions and creating new ones.

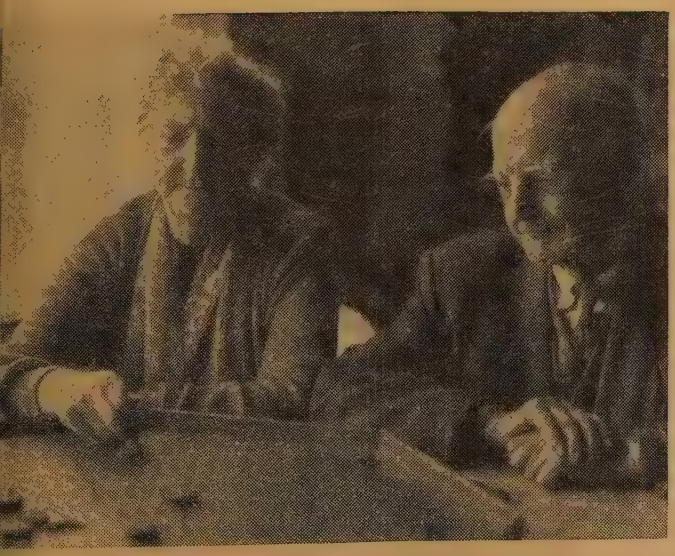
Today, the Senior Citizens' camp is only one of many uses to which Friendly Acres Farm is put winter and summer. A family camp, also sponsored by Carlton Church, is also held here during the summer, and other groups which use the

(*Continued on page 25*)

Go To Camp

Story by M. B. PENGELLEY

Photos by E. L. HOMEWOOD



. . . in a keen but friendly crokinole game . . .

. . . or just sitting and chatting in the sun

• Country Sunday • Scripts and Stories

Caistor Corners

By J. SHERIDAN BOLE

WHERE the wild strawberries crowd their white faces along the roadside banks, and the children stray idly homeward from the little red school, there the farmer strides the earthy furrows in haste to sow his crop. There the winds are zephering across the dustful fields while the sun pours upon the earth her warmth of creation. Now is the time of seeding and the empty earth is waiting for the seed.

It is the farmer's hand whose strength must fill that void. And, like the man of Christ's deep parable, he then must wait, and rise day and night, until the force and energy within the earth and the entombed seed unite, to rise and bring forth some 30, some 60 and some an hundred fold.

Here, too, is set the field of labour of the rural minister, the sower of the seed of life. His hand must needs be strong for the seed is to be flung into the waiting soil of the heart; and the warmth of the Holy Spirit of God must bring it too, to fruition.

On Sunday he drives along the fragrant and redolent by-ways to his field of planting, the little church, its walls close-clung to by the cemetery where lies stored the "harvest-home" of the fructifying years.

His field is the little group of men and women and children who gather Sunday by Sunday within its walls. There in the warm Sun-day air, with the wide doors open to the greening roadsides and the far-off dark rail fences, he plants, one by one, the seeds of his message. Sometimes it is weary and toilsome labour for the warmth of the day brings sleep before her time and the soft air bears into the heart a music that lulls to rest. The cry of the little babe made uncomfortable by the extreme warmth within its mother's arms, does not disturb the calm but only awakens to itself the notice of the half-asleep congregation. But worship is taking place, for the intent is there. These folk have laboured diligently all the week, up early in the cool of dawn, late to bed by the sun's slow setting, wearied by the week's work, yet they have gathered in God's house to lift their hearts, if not their attention or their will, to the continually falling dew of God's presence. To be there, I say, is something; and heart and conscience are baptized unaware, even as the little child, uncomprehending, receives in its mother's arms the action of the baptismal waters upon its head and, simultaneously, God's grace within its heart.

"Praise God from whom all blessings flow!" Everyone is singing, the youngest voice is praising. Together we repeat our Lord's Prayer, its reverence, its pleading and its triumph setting the tenor of our worship. We read the Psalms. If you want to know that "goodly matter" the Psalmist's heart was inditing, read the Psalms in response with these country folk. Their voices are strong and musical —long calls across open fields, air deeply breathed, a mind contented and a body strong in every muscle, give vibrancy to every tone; and the burnished, ancient words shine bright with their soul's deepest longings and carry to their hearts the Psalm's rich assurances.

The hum of bees from the lilac's purpled bloom outside the window, the flash of golden colour across the bright skyline are all a part of our sacrament of worship. By the time of the singing of the last hymn we are haloed by the "beauty of holiness"; we have passed along the aisles of muted devotion to the altar-place, and all unknowing there has dropt into our hearts, the "still dews of HIS quietness" who also walked the country lanes and found in the fields bright lilies intimations of a Heavenly Father's care.

These little families have met with one another and have been met by God and they turn homeward along the roadsides where the wild strawberries lift their faces to an open sky.

Ad Lib

By J. A. DAVIDSON

I SHUDDERED when a few years ago I read in *Time* that a prominent Hollywood he-man had announced that he was planning to produce a series of television films based on Bible stories and which he described as "a sort of Bible-with-guts show." His plans, fortunately, seem to have been derailed somewhere. (Incidentally, this robust exegete has for three successive years been given the Harvard *Lampoon* award for "The Worst Actor of the Year." I don't see many films, but I have seen this boy do his stuff a few times and I feel that he richly deserved his awards.)

The Holy Bible has been given a rather bad time in recent years by the entertainment industry. No doubt an actor such as Charles Laughton can, in his dramatic readings of biblical narratives and poetry, enhance the public's appreciation of the incomparable beauty of the Authorized, or King James, Version—but I cannot help feeling that, despite the values in it, this sort of thing tends to throw up aesthetic smoke-screens which shut out the real light of Holy Scripture.

At its lamentable worst this new approach can be seen in what has happened in some of the motion-pictures based on the great biblical narratives. Perhaps in history's long view it will be seen that the Cecil B. de Mille school of exegesis has done more harm to biblical religion than all the destructive exegetes from David Friedrich Strauss of a century ago down to the present-day "Rationalists."

There is a story about an elderly man who, when leaving a theatre after having seen *Samson and Delilah,* commented, "It sure do beat *reading* the Bible, don't it?" Such a comment could be made of nearly all the recent cinematic gallops through Bible country—if it's entertainment you want, see the pictures and leave the book alone.

The Bible seems to have become for many people merely a collection of scripts suitable for recitation by mellow-voiced reciters and a bundle of outline story-plots which the genius of Hollywood can improve by treating as a sort of primitive horse-opera, ornamenting with a battalion of scantily-clad slave-girls, and tossing in all the florid wide-screen gimmicks.

Of course, there is another side to the story. The extensive distribution of the Revised Standard Version and the phenomenal sale of J. B. Phillips' translations indicate that many people actually are *reading* the book—and it could be that the biblical films have had something to do with this. But, by and large, the entertainment industry has secularized Holy Scripture and in a way that causes people to lose sight of its essential significance as a religious book.

The Christian faith is rooted in Holy

Rev. J. S. Bole

Rev. J. A. Davidson

Mrs. D. Vipond

Rev. E. G. Smith

• Handling the Mail

Scripture, and as we acquiesce in its secularization, its trivialization, we are endangering our faith at its very roots. Despite the fact that there may be some good in it, the current "play" which the Bible is being given by the entertainment industry should not be a cause for rejoicing in Christian circles.

Filing System

By DOROTHY VIPOND

ONE of the most useful skills is to be a good file clerk. Into our house every day comes a packet of mail; brown paper envelopes, unsealed white envelopes, folded-over announcements, advertising! Some of it is done up in four-colour rotogravure. What a shame to throw that away! Then there's the poster for the event which is already over—but that would be good for the children to draw on.

For several years now my self-appointed task has been to clip newspapers. Loyally and regularly I clipped everything: what the Bishop of Huron had to say about juvenile delinquents, what new tibia bone the archaeologists had dug in Mesopotamia, recipes for feeding 20 people without any work. Everything was grist for the mill. It was fun.

My filing system was laughably crude. A large brown envelope was re-labelled and into it went articles on loosely-related topics. Then to find a filing cabinet. Grandpa was good with tools so for Christmas I begged for a home-made cabinet. The finished product was not exactly an ornamental piece of furniture, and the drawers invariably stuck, but it served its purpose very well.

You understand all this activity was to assist my overworked husband. Next I started in to analyze the mail and to file it. What envelope would this dodger about church hall chairs go in, or this about clerical robes? One never knew when such information might be called for. Why only last week Mrs. Brown 'phoned to find out about a robe for her son, and Mrs. Green wanted to know what a native of St. John's, Newfoundland, would be called —a Johnsian, a Newfie? The answer to that I still haven't tracked down. Obviously Filing System has its discrepancies.)

Then there are the catalogues and dodgers from "our" Publishing House, the S.C.M. Press, Abingdon-Cokesbury, Westminister, Upper Room . . . one SHOULD read the blurbs at least. Not now, well—later.

Let's see. Here's a communication from the Conference Y.P. (with original drawings):—"Be sure to announce our rally at Bethel day after tomorrow." (Don't they know we're having a Youth Service that night? I mutter). Material from the C.E. office:—"Please read these sample lessons carefully and return immediately with your considered comments." The E. and S.S. packet contains several booklets, pamphlets, dodgers, etc. File for *The* Temperance Sermon.

Then there's the M and M:—"Please look over the enclosed folders and send your order immediately." The Publishing House—"Included find some beautiful Easter folders. Hurry your order or you may be sorry."

Finally there's the envelope from the B.I.S.; the department to end all departments, which tells us in solemn fashion that henceforth there will be no duplication of material, no double mailings, no overlapping! This is for me.

But all this is a mere skirmish, an exercise. Operation Wastebasket lies ahead. What to do with the back-numbered religious journals? You can imagine what the piles look like, THE OBSERVER pile, the *Christian Century, The British Weekly,* International Journal of Religious Education. The current secular magazines fill one cupboard, but a minister must read *Macleans,* the *Reader's Digest* (at least the jokes); *Saturday Night, Time* and *Life,* or he is dubbed a scholar (heaven forbid). An epithet such as that would follow him from charge to charge. No! The filing must go on apace.

I recommend filing to any minister's wife desiring a liberal education. I've found it sounds quite polished if, in general conversation, one can say quite casually, "You know I was just reading an article by Tillich the other day on just that subject", or "Well, Reinhold Niebuhr wouldn't agree with that, I'm afraid."

Nobody really needs to know that I owe my information to Filing System. Then when the minister comes home for dinner and the potatoes aren't peeled, I try to toss off a remark such as, "You know the *International Journal* has a fascinating article on those old scrolls that they've pieced together. Some old monastic group . . ." But it never works. Rolls not scrolls at dinner! I want to, but I refrain from quoting scripture at this point.

And so it goes on year after year till the den is full, the attic is full, the new rumpus room bulges. All ministers' wives should be file clerks and all pastorates three year ones.

• Casual Christian

The Outer Circle

By E. GILMOUR SMITH

AMONG the smaller religious denominations, and especially those which have been in existence for only one or two generations, practically all of their people are in the inner circle. Those who join these smaller groups do so under strong and definite convictions. They take their religion seriously. Usually standards and rules are strict in regard to loyal attendance and generous financial support. In some of these churches no one can become a member unless he is willing to tithe his income. Others expect every member to be an active missionary, and to devote much time to home visitations and the distribution of literature. The inner circle encompasses nearly all their people.

But in the larger churches with many generations of history and respectability behind them, people may become adherents or even members for many reasons other than deep conviction. Acceptance of membership may be a formal and conventional step which involves no serious commitment of life or possessions. Their association within the church has never brought them beyond the outer circle, and this may be their status throughout life.

Obviously such a condition ought not to continue. When people are content to remain in the outer circle, the church is to that extent weakened, and its spiritual life depleted. The casual Christian lowers the vitality of the whole church. His habitual absence from public worship, his unwillingness to give a due portion of his time to service in the church, and his meagre and irregular contributions to maintain and expand Christian enterprises, make the church weak where it ought to be strong.

(*Continued on page* 25)

Edward Bragg

Summer Sundays

A *Saturday Evening Post* cartoon pictures a street in Suburbia. A young man with a briefcase emerges from the nearest house, dressed for the morning trip to the city. But he stands rooted on the doorstep, observing the activities of his neighbours. Two are washing their cars, two more are off with their golf bags. The family next door is loading children and picnic hampers into a station wagon. And the man on the doorstep exclaims, "Good heavens! It's Sunday!"

What should Christians do on Sunday, specifically on a Sunday in summer?

This question concerns the observance of the Christian Sunday, not of the Jewish Sabbath.

Jesus was crucified on a Friday, and lay in the grave on Saturday, the Sabbath; very early on the day after he rose from the dead. Thankful above all else for the resurrection of their Lord, the first Christians adopted Sunday as their day of worship. Accordingly it was on a Sunday that the believers gathered in an upper room received the gift of the Holy Spirit.

In their observance of this new day of worship the disciples were guided by the example of Jesus. They remembered the constructive ends for which he had used the Sabbath; and they resolved to do likewise on Sunday.

There have been times when Christians have slipped back into the old Jewish legalistic attitude toward the Sabbath, so that Sunday too has become identified with a long list of "thou-shalt-nots." But today, in this age of flux and change, it is all-important that we should follow Jesus in making a positive and creative use of our holy day.

Putting first things first, let us start with the fact that Jesus set an example of faithful worship on the Sabbath. He went into the synagogue on the Sabbath day "as his custom was." This was not some special occasion, comparable to Christmas or Easter; this was simply the regular day for worship. And unfailingly Jesus was there.

Christians who seek to grow in grace and in the knowledge of Jesus realize that the one part of Sunday which we must not neglect is the hour of worship. Surrounded as we are by the deserts of materialism we know we must have a weekly oasis of worship if we are to find "This fountain of immortal drink Pouring unto us from the heaven's brink."

The Gospels indicate that Jesus also found in the Sabbath an opportunity for rest. If Pascal could write, three hundred years ago, "All the evils of life have fallen upon us because men will not sit quietly alone in a room," much more is this true today! A London physician has written, "We doctors are now compelled in the treatment of nervous diseases to prescribe periods of absolute rest. Often these periods are, I think, only Sundays in arrears."

Thus if we follow the example of Jesus, both worship and rest will have a place in every Sunday; and so will the doing of some good deed. Indignantly Jesus looked about on those who failed to see that the sabbath was for the doing of good, for the saving of life; and indignantly he would survey the selfish use that many people today make of Sunday.

Every Sunday, plan to do at least one thing that will express the spirit of the day. Write a letter that voices kindness, faith and hope. Visit someone who is not able to visit you. Invite to your home someone who is lonely or troubled. Do something that means the saving of life!

Church on your Holidays??

THERE is a happy camaraderie among families who are tenting together—and a quite natural curiosity about what neighbouring families do and say.

On our first Sunday in a provincial park last summer we put on the skirts and trousers that we had not seen all week, and drove off to church in the neighbouring town of Maynooth. When we returned to camp, our neighbours were quite frankly curious. The first one we encountered at the well remarked that he had not realized we were Roman Catholics because I had been wearing a CGIT crest on my jacket. When I informed him that we were United Church members he looked quite astonished.

"We've been tenting in provincial parks for years," he said, "and you are the first Protestant campers we ever saw go to church."

All credit to our Roman Catholic brothers! But what sort of impression is the world receiving of OUR church as we travel about on our vacations?

A Message from Kent

THOUGH we speak glibly of living in a small world, a letter with an overseas stamp and script-like handwriting still brings with it a certain feeling of excitement. Such a letter arrived the other day from Sellindge in Kent. The writer, Miss Elsie Harley, speaks with appreciation of THE OBSERVER and its readers. Some years ago she asked for cards and used postage stamps to help in her work among shut-ins, and the quick response of our readers gladdened her heart.

Now she is looking for Canadian pen-pals for a number of her young English friends. Boys and girls, between eight and 25, are invited to write to Miss Harley, Sellindge near Ashford, Kent. State your age, birthday, and hobbies and she will find a new friend for you. If possible, enclose an International Coupon, available at any post office, to help her cope with the postage problem.

YOUR FAMILY BIBLE READINGS

Wednesday	July	1.	Man's First Duty	Deuteronomy 6: 20-25
Thursday	July	2.	A Holy People	Deuteronomy 7: 6-11
Friday	July	3.	God's Requirement	Deuteronomy 10: 12-15
Saturday	July	4.	Fulfilling Law and Prophecy	Matthew 5: 17-20
Sunday	July	5.	"O Give Thanks"	Psalm 105: 1-7
Monday	July	6.	Blessing and Curse	Deuteronomy 30: 15-20
Tuesday	July	7.	Strength and Courage	Deuteronomy 31: 1-8
Wednesday	July	8.	The Rock	Deuteronomy 32: 1-4
Thursday	July	9.	"It Is No Trifle"	Deuteronomy 32: 44-52
Friday	July	10.	"The Everlasting Arms"	Deuteronomy 33: 26-29
Saturday	July	11.	Death of Moses	Deuteronomy 34: 1-12
Sunday	July	12.	A Mind Stayed on God	Isaiah 26: 1-8
Monday	July	13.	Declaration of Love	Ruth 1: 1-7, 14-18
Tuesday	July	14.	A Strange Meeting	Ruth 2: 1-7
Wednesday	July	15.	Wings of Refuge	Ruth 2: 8-13
Thursday	July	16.	Blessing for an Alien	Ruth 2: 14-20
Friday	July	17.	A New Home	Ruth 4: 9-12
Saturday	July	18.	The Lineage of David	Ruth 4: 13-17
Sunday	July	19.	"Share Your Bread"	Isaiah 58: 6-11
Monday	July	20.	Haman's Evil Scheme	Esther 3: 1, 2, 8-13
Tuesday	July	21.	Esther Asked to Help	Esther 4: 1-9
Wednesday	July	22.	Prayer for Success	Esther 4: 10-17
Thursday	July	23.	A Queen's Request	Esther 5: 1-5
Friday	July	24.	The Plot Foiled	Esther 7: 1-6, 10; 8: 1, 2
Saturday	July	25.	The Righteous and the Wicked	Psalm 1: 1-6
Sunday	July	26.	Plan No Evil	Proverbs 3: 27-35
Monday	July	27.	An Upright Man	Job 1: 1, 13-19
Tuesday	July	28.	Faith Through Anguish	Job 19: 23-27a
Wednesday	July	29.	The Price of Wisdom	Job 28: 12-19
Thursday	July	30.	God Understands	Job 28: 20-28
Friday	July	31.	God's Creative Power	Job 38: 1-7
Saturday	Aug.	1.	Job's Repentance	Job 42: 1-6
Sunday	Aug.	2.	Patience in Affliction	James 1: 2-12
Monday	Aug.	3.	Is Life Vain?	Ecclesiastes 1: 1-18
Tuesday	Aug.	4.	"Striving After Wind"	Ecclesiastes 2: 1-11
Wednesday	Aug.	5.	Days of Our Years	Ecclesiastes 3: 1-9

Edited by *Genevieve Carder*

There's Not Time for Annoyances

MY heart is singing with the six happy little boys catching bumble-bees in the back yard at the moment. Four of hem are mine, three blondes and a redhead, and I marvel at my ood fortune in having such a treasure given to my keeping. At eaceful moments like this I wonder that I can ever let little nnoyances blind me temporarily to the joy of parenthood—yet do.

Try as I may, calmness departs when two fights are in rogress, one in the bathroom over the new toothpaste and he other in the garage over a baby horned toad.

How can a mother maintain calm, happiness, and gratitude mid such a roar? Two drastic ways are stuffing the ears or eaving the room. A good laugh helps, too. I've also tried magining I'm a block away giving advice; when I can pull it ff, it works like an efficiency expert, and I feel like one.

In the main, however, I think the real answer is in building p the attitude that would stand the test of: "Is this the way want the children to remember me when they grow up?" They von't recall whether the rug had a spot of red paint on it, but hey will remember their mother as smiling and loving or grim nd scolding.

Churches have a word for the state I'm trying to describe—in grace". And even the most unchurched of us know when we are in it and when we are out of it. Prayer brings it on; emper drives it away.

If there is one piece of wisdom that older persons agree bout, it is that these precious years of parenthood slip away ften before we take the time to appreciate them.

Here is this hour, here is our child, and here is a precious moment of our life. We should SAVOUR it.—*Marjorie Nelson Wells, The Christian Home.*

The Grandson

WITH rump raised high he clambers up the stairs,
The plump and sturdy knees bearing his weight.
Uplifted head, a grunt, he grasps a higher tread;
An upward thrust, tensing wrist, a twist,
And nature's functions operate. They must
If he's to do the task he dares, the Pisa height
Of Nana's stairs. Up, up he goes, the arduous climb
To summit is attained.

Upon the topmost step he turns and sits
And claps his little hands and crows—
Then suddenly the vig'rous rump, about
Turns, and bumpety bump descending comes,
A faster speed rewards his efforts.
At the base, he smiles into my face
And points eagerly for me to see
This new accomplishment.

The years roll back and once again
This small one's daddy sits and crows
In same sweet pose, and claps his hands.
In like manner, too, he scaled the height
And taught the likesome limbs to do
The selfsame task. My heart throbs—
Young mother longings fill my breast.
Ah, Time, how quickly sped!

—*Mrs. Ethelyn Laird, Toronto.*

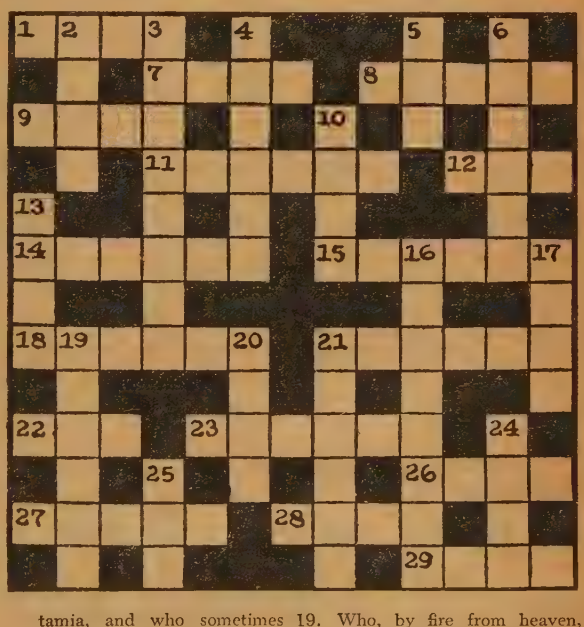
The Music Makers' Corner

A MIDSUMMER NIGHT'S REVERIE

OBERON and Titania not far away, but not too close together; Puck, perched mpishly on a hemlock stump; rustling ounds among the beeches: Cinderella the at in procession with seven yellow kittens vith orange eyes, curious little things like nchanted leprechauns; bunny rabbits up he path beside the grotto with its magic loor, the entrance to my music room; vhat a muddle, with books on the piano, cupboard bulging with letters, and a desk vith Beethoven's bust, Lynda's ball and ssorted bric-a-brac all ready for Septem-er; memory as a ghost of passing years: Music Makers' Circle—nine of them—nine ears old—nine years ago; our six good ules; our favourite haunts; values of endriffy, crofts of Pollywurgy and glens f Hazeldene; now Mendelssohn's music; airy pipers in the overture, Oberon's horn n the nocturne; then a gay little piece like he Cornish floral dance; queer sounds in he forest to-night, now so faint, as in the listance; Puck asleep on a toadstool; Oberon and Titania in a kingcup; roseate ints in the eastern sky; songs of real irds; mooing of distant cows, curls of moke from camp fires; school bells deadly ilent; God in His heaven, yet very near o all of us; Happy holidays.

Fred. J. Howard

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Who said to the Corinthians, "I have fed you with milk, and not with meat"?
7. To whom did Shechaniah the son of Jehiel say, "We have trespassed against our God"?
8. What king of Tyre "was ever a lover of David"?
9. Melted matter from a volcano.
11. One of Joseph's brothers, who prevented him from being killed, but caused him to be thrown into a pit instead.
12. Period of time.
14. What king of the Medes at the age of sixty-two conquered the Chaldeans?
15. Plot.
18. Plunges in.
21. On what mountain did Elijah pray for rain?
22. "The labour of the righteous tendeth to life: the fruit of the wicked to ....."
23. Mewed.
26. Notion.
27. Whom does the psalmist call "the saint of the Lord"?
28. Animal.
29. What was the name of the son that God gave Adam in the place of Abel, whom Cain slew?

DOWN

2. What king of Israel was slain at Ramoth-gilead?
3. "A wise man will hear, and will increase ....."
4. Discusses.
5. Help.
6. He was a noted heathen sooth-sayer, who lived by the Euphrates, in Mesopotamia, and who sometimes received revelations from God.
10. Smaller.
13. To whom did God say, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground"?
16. This woman was Philip's wife, and it was through her daughter that John the Baptist was beheaded.
17. Fishes.
19. Who, by fire from heaven, convinced Baal's prophets?
20. Whom did Samuel send to destroy Amalek?
21. With whom did Paul leave a cloak at Troas?
24. Made a loan.
25. Who answered the Lord, and said, "Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth"?

(Solution on page 31)

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CALVIN THE REFORMER

(*Continued from page 8*)

demned to be burnt at the stake. Had Servetus been executed by the Church of Rome, who had condemned him to the stake for heresy, but from whom he escaped, his name would have been lost among the thousands who died a similar death under the condemnation of the Holy Inquisition. He is remembered because he is the lone figure who so suffered at the hands of Protestant Christianity.

There is no doubt that Servetus was a heretic. But in addition he made blasphemous attacks against the Holy Trinity. Had Calvin excused him he would have confirmed the unjust accusations of the Church of Rome, that Protestantism tolerated any teaching no matter how evil. Not only this, but Servetus unfortunately became the symbol of political and religious opposition to Calvin, and his freedom would have signalled a victory for Calvin's enemies, and the end of his work in Geneva. The life of the Church was at stake.

Condemned by History?

Many have condemned Calvin for his part in this unhappy event. Others have tried to excuse him. In the light of history he stands both condemned and excused. He is condemned, because now society, despite the ease with which it will blot out life for any other reason, indulgently tolerates heresy and blasphemy.

He is excused, because by common consent heretics in the sixteenth century were punished by death; because Servetus with contemptuous arrogance attacked the very foundations of Protestant Christianity which had so recently been set in the blood of martyrs; and finally, because while he advocated the death penalty he did all that he could to save him from the stake. Servetus was the only man sent to the stake by the Reformers. He was one too many. But of those who so perished, his is the only site marked by a "monument of reconciliation."

Bad Tempered?

Calvin's reputation has also been marred by accusations of intolerance and bad temper. He was intolerant, and he had a bad temper. But these characteristics were never as pronounced as his enemies claimed, nor as mild as his admirers have sometimes supposed. He deplored his weakness in anger, this "wild beast within me," he called it, and before God confessed this fault.

Our tolerance should move us to charity in judgment, for he was constantly the object of attack and abuse from enemies who used every means to destroy his work, and his body was ceaselessly racked by pain from chronic asthma, indigestion, blinding headaches, and arthritis, to mention but a few of his physical afflictions.

But to recognize that at times he dis-

(*Continued on page 24*)

A Backbencher Looks at a Conference

By FRANK MORGAN

THERE are three ways of reporting conference—you can give the names of those who took part and quote the two best sentences of their speeches. This is a handy method for by simply changing the names it would fit any conference any year. Or you can report conference the way you wish it had been. Or you can jot down the rumblings of your mind generated by long reports, listened to in stuffy churches, while sitting on hard pews. I elect to follow the latter method.

Montreal and Ottawa Conference met this year in historic St. James in the heart of downtown Montreal. The church occupies an entire city block on St. Catherine Street, but a row of stores have been built along the front of the block, so that the lofty spire seems to grow right out of the midst of the ready-to-wear and lingerie shops, that cluster round its feet. The first time I saw this great sight in 1935 I thought, "There is a parable. The church is right where her Lord intended her to be —in the midst of the world."

Hemmed in by city

Later I had an afterthought. Perhaps it was a parable that the world had hemmed the church in. After two days at conference one was not in doubt about the correct interpretation. The piping of the church's resolutions was not being heard above the streaming city's central roar—as a matter of fact the metropolitan press scarcely noted that The United Church of Canada was in session.

This was borne out in the method of reporting. Surely overseas missions is the highest adventure in the church. Here is Ralph Collins with only half a term left in Africa and he is going back alone because for this year the children have to stay in Canada and they need Mrs. Collins.

Let all comfortable Christians in Canada, like myself, take their hats off to Ralph Collins and his kin. Walter Strangway tells us that at his hospital they sleep in the eucalyptus grove while they wait for the operation and they lie under the hibiscus hedge recovering from the anaesthetic; there is no room anywhere else. Yet in conference we listen while four single-spaced foolscap pages are read to us, most of it the synopsized highlights of another publication. Does conference have to make the shining adventure of the faith so dull?

The day sessions at conference were uniformly respectable and quite dull. Most times there were almost as many delegates in the Honey Dew on the corner, and several times we had to wonder whether there was a quorum on the floor of conference. Now we know that committees have to report (or do they?) so we listened, fatalistically like spring children taking their sulphur and molasses because someone older than they had said it was good for them. Occasionally the fog was blown away and each time it was blown by someone from that horrible place known as "Headquarters."

Nobody went to sleep

When the moderator got up, and he did this twice, nobody settled down to sleep or went out for coffee. You sensed that he had something to say to you, and whether you liked it or not he was going to say it, and that when he had finished saying it he would stop talking. A 40 minute address and a 20 minute speech, both loaded with quotations and statistics and wisdom and never so much as a note in the hollow of his hand. He kept saying over and over again in different ways that there was power in the church of Jesus Christ and you sensed a growing impatience with the ecclesiastical red tape and the lack of faith and adventure that holds up the progress of the Kingdom.

Dave Forsyth was headquarters visitor. Dave belongs to us down here so we can't call him "Dr." Forsyth. He was born here, educated here, married here, had his first church here, and his children were born here. There is a large expansiveness about Dave that is like Montreal itself. You have to listen when he speaks for he does it with so much energy that you never know when he might come right over the pulpit at you. He spoke on the place of Christian education in theological education at a small dinner where two theological professors sat right in front of him.

Hot on trading stamps

As we expected he would, Bill Berry suggested that in this present troubled situation Canada could well become another Switzerland. He reminded us that nationalism was a backward step and that our church could give courageous and realistic leadership. "A daring and an imaginative statement by the Christian Church would find a following which would be surprising." But no daring and imaginative discussion followed his address.

Then we warmed up on a nice resolution about trading stamps, and this was something we could get our teeth into.

And then there was Inez Morrison. Before she left Toronto they told her she had a whole hour. When she got to conference the time had been cut to three minutes. She did her best, and Inez's best is good. She took five minutes but she has a way of bringing the need of people to people in a disturbing way. The church should listen to Inez Morrison more—she still has her sense of urgency.

Our other visitor was Dr. Emlyn Davies, the theme speaker. He spoke on peace, joy and patience. We have heard a great deal of favourable comment about this good Baptist preacher. It was the first time I had heard him, and because I was brought up a Baptist I felt this would be the top note of the conference. Somehow Dr. Davies didn't get hold of us. He may have been tired. We may have been unresponsive, but in his approach to joy he dangled us over the flames of hell for quite a lengthy period so that this delegate needed his address on patience on the closing day.

Conference made an honest attempt in the evening sessions to take the Gospel to the people and very nearly succeeded. Another year they might pull it off.

Girls choir impressive

The junior girls choir from St. Lambert led us in the Lord's prayer and if we had had nothing else after that we would have been in the presence of God. There was a lengthy and calisthenic hymn sing followed by Inez Morrison stating the need for leadership. Then two ordinands and a deaconess-designate (or should she be called a deaconand?) told how the Lord had worked in their lives and called them to this work. This was most moving testimony and the church ought to do more of it. When young people hear a research chemist with a PhD tell how he gave up a $8,500 a year job for the minimum salary in the church ($3,350 this year) it is a good antidote for materialism.

The other big night was the ordination service. A missionary was set apart. A deaconess was designated. A minister was received from another church. Six young men were ordained. One had been a pharmacist, one had been a policeman, one had been a research chemist. We looked on the boy who had been a policeman and thinking of some church meetings we have attended, thought that this was good pre-theological training.

The ordination sermon was preached by the former moderator, The Rt. Rev. J. S. Thomson. Down here, and behind his back, he is affectionately known as "Butch." And there is good reason. When he grasps the pulpit in both hands, juts out his jaw, and rrrrolls out his defiance to all and sundry he looks not unlike a fighter getting ready to come out of his corner. When you listen to him there is always the sense of combat with the world—or as he would say it—the worrrrld—.

The best thing that could be said of M and O this year was that conference did make an attempt to reach the public

(*Continued on page 25*)

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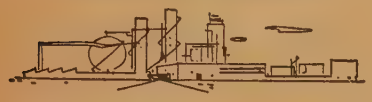

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE Queen and the St. Lawrence Seaway claim priority in Canadian interest these days, and so we talk about them both. Ryerson is planning for early fall a book entitled *The Royal Tour, 1959*. At a probable price of $3.50 he who buys may see and read the story of the Canadian journey of Her Majesty, Queen Elizabeth and Prince Philip, and keep the record within covers, fresh and unfading. ...

At our request, Dr. Arnup reviews in this issue *The St. Lawrence Seaway,* another Ryerson book, $2.50. Here is to be found the story of a great achievement. Written by T. L. Hills, McGill University's Professor of Geography, it gives a comprehensive background against which to place the royal, official opening. . . The University of Toronto Press is going to prepare and publish *The Dictionary of Canadian Biography* under the general editorship of Prof. George W. Brown, U. of T. History Department. It is hoped to publish one or more volumes within three years and that much progress will have been made by 1967 as a fitting commemoration of Canada's century of Confederation. . . This year will see the fifth book display set up by Miss Kathleen Mathers at the Stratford, Ontario, Festival. It will contain about 1,500 Canadian books in the English language. Ryerson has 140 of its books in the collection. Volumes on the arts, books for children and modern books on Shakespeare as well as modern editions of Shakespeare will also have a place. The Society of typographical designers will mount a display showing the importance of their art in book publication. A feature of the exhibit will be about 150 books from the private Shakespeare collection of Mr. Sidney T. Fisher, Montreal, regarded by experts as the finest in the U.S. and Canada.

The St. Lawrence Seaway

By T. L. Hills. (Ryerson, $2.50.)

Reviewed by Jesse H. Arnup.

The St. Lawrence River system (including the Gulf and the Great Lakes) extends 2,347 miles from the Atlantic Ocean into the heart of a continent occupied by two progressive nations. That is the crucial fact around which Professor Hills, of the Geography Department of McGill University, builds his story of the St. Lawrence Seaway. He has done a workmanlike job; his timely and important book deserves a place in every public and private library in Ontario and Quebec.

The professor begins by sketching in some detail the geography of the St. Lawrence Basin, and follows with a dash of history under the title "Exploration and Early Canals." (I had no idea there had been so many.) He next studies the power project and its place in the enterprise as a whole. The central chapter deals with realization: first the far vision of the few, then the determined opposition of vested interests, the long period of education and, finally, consummation!

The cost of the Seaway and Power project, along with necessary improvements to navigation throughout the long system totals $2,500,000,000, borne by the two countries in approximately equal shares. The future will decide if it has been wisely spent.

Ten Years of Discovery in the Wilderness of Judaea

By J. T. Milik. Translated by J. Strugnell. (Ryerson, $2.50.)

Reviewed by R. B. Y. Scott.

The lay student of the Dead Sea Scrolls is fortunate to have the guidance of two of the international team of scholars who have been intimately associated with the actual documents over a period of years. This work by Father Milik complements that by Dr. Frank Cross of Harvard published last year, and is in fact a revised edition of the French original which also came out in 1958. The two works cover much of the same ground, but whereas Cross felt able to deal with the bearing of the discoveries on New Testament studies and dealt extensively with his own special interest in their contribution to the Old Testament text, Milik restricts himself to the results of the discoveries, the discussion of the Essenes, and the historical and scientific importance of the Qumran documents. The Roman Catholic and Protestant scholars stand together at most points, and where they differ it is not on dogmatic grounds. Milik's book has the great advantage of illustration by excellent plates.

Small Patients

By Alton Goldbloom, M.D. (Longmans, Green, $4.95.)

Reviewed by Dorothy Dumbrille.

Dr. Alton Goldbloom, Professor of Pediatrics at Montreal McGill University and Head of that Department, tells the story of his life which covers sixty-eight years of experiences that range across Canada, the United States and Europe.

Dr. Goldbloom's parents emigrated from the ghettos of Lithuania to Canada. At first, the sledding was very hard. He recalls his early orthodox Jewish training, the gradual widening of his tolerance, his yearning to become an actor and his adventures in this field, and finally, his outstanding success as a children's doctor. It was Dr. Goldbloom who first established the system of treating children as a separate branch of medicine and got at the

bottom of some of their illnesses which had not yet been diagnosed carefully. Some of these case histories are told, simply and humbly, although, undoubtedly the discovery of each has led to the saving of thousands of lives.

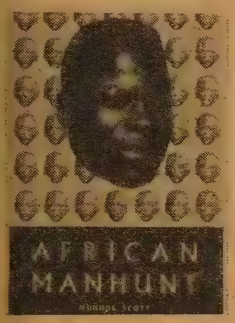
Dr. Goldbloom was the first Jew to hold a chair in any Canadian university. McGill has since appointed several.

When he came to the fifty-bed hospital with a staff of three, in 1920, he could not know, but he often dreamed, of a greater institution. The old Children's Memorial Hospital has now become the Montreal Children's Hospital, a multi-million dollar structure with a capacity of some four hundred beds, modern in all respects, equipped for tomorrow's treatment, teaching and research. He is a part of it and will ever be, and, as he says, "I can feel, not without pride, that something of me will always be there."

Through Books to Africa

We read Munroe Scott's *African Manhunt* ($1.25) after we had seen the film "I'll Sing, Not Cry." The two are companion pieces. Together they tell a thrilling story.

African Manhunt is a book with a difference, an intimate, racy, repertorial account of the Safari to Africa made last spring by the United Church Berkeley Studio team in search of material for the Africa Mission Study, 1959-60. Mr. Scott's definitions, his descriptions and comparisons of African and Canadian life help us to understand the Ovimbundu, and to see their country clearly. His writing is lively, the book moves along at a pace almost as fast as Missionary Murray MacInnis drove the "carrinha" with the team and equipment over rough Angola roads.



In the "manhunt" the reader travels widely, hears talk with all sorts of people, visits in the palaver huts, holds conversation with Maria Chela, listens spell-bound to the beautiful singing, and dances with the whole community in a moon-lit African village.

In the end Mr. Scott discovered "that the individual Ochimbundu had a more fully developed spiritual awareness than we civilized folk, and was also sensitive to music to an extent almost beyond the comprehension of people entirely oriented to the language of words. It did seem possible that an Ochimbundu, if approached at the correct level of awareness and possibly initially through music, might conceivably take the basic Christian concepts more wholly unto himself than we more superficial people have ever been able to do.". . . "Out of it all, as a kind of by-product we arrived at a pattern for our major film. "Njimba si lili (I'll Sing, Not Cry) would be our major theme."

In this book also, Mr. Scott gives his impressions of ten days spent in Northern Rhodesia where The United Church of Canada is working.

The Study Books

There is an impressive array of study books on Africa. The one for Adults is *Africa Disturbed* ($1.95) by Emory and Myrta Ross. It is a sympathetic first hand study of the whole continent by two people with intimate knowledge through work there, and from Dr. Ross' experience as Executive Secretary of the Africa Committee of the National Council of Churches. It has a striking cover, is well illustrated with photographs and black and white drawings.

In *Jungles Ahead* by E. Horner ($1.50) young people will be able to accompany six Africans who wander safely through all kinds of dense growth — material, political, social. And the teen-agers in Sigma-C, Tuxis, Hi-C and CGIT will find in *Paths That Cross* by Esther Daniels ($1.50) that African ideas, interests and fun do not differ greatly from their own.

Juniors are always interested in hearing about other children and in *New Magic* by Esma Rideout Booth ($1.50) they may discover how mission "magic" changes the lives of African boys and girls. For Primary youngsters *Boloji and the Old Hippo* by Juanita Shacklett is ready ($1.50) and the Kindergartners will find in *Children of Africa* ($1.25) and *Beya's Train Ride* by Melba Peterson (75c.) both pictures and text to catch their interest.

All these books with programme suggestions, guides and worship services are available from the Board of Information and Stewardship, The United Church of Canada, 85 St. Clair Ave. E., Toronto 7, Ont.

The Paper-Backs

There is a great variety of paper-back books available on Africa. A number are suggested for reading this year. Felicia Komai has done a verse drama from Alan Paton's famous *Cry, the Beloved Country* (75c.) *The Way in Africa* by George Carpenter ($1.50) is full of information on every phase of modern life in Africa. Much the same kind of material but in pictorial form is contained in *This is Africa, South of the Sahara* by Newell S. Booth (75c.). The name of Dr. John Karefa-Smart is familiar to all students of Africa. He is a key Christian leader in Sierre Leone. With his wife he has presented a broad picture, not too bright, of the work on that continent of the Christian Church, in *The Halting Kingdom* ($1.00). Then in lighter vein, there is Rose H. Wright's *Fun and Festival from Africa* (60c.) containing suggestions for programme and party games, stories, songs and customs. These may also be procured at the above address.

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CALVIN THE REFORMER

(*Continued from page 20*)

played ill temper is not to label him a persistent grouch. The kindly spirit that pervades hundreds of his letters is sufficient to repudiate such accusation. The loyal affection in which he is held by his friends belies it and the deep compassion of this noble soul is too often forgotten. Eloquent testimony to this is contained in Viret's letter to Calvin on the death of his wife. After nine short years, he lost this "best companion of my life." Viret writes: "I know, friend, your innate tenderness. They call you soft—your composure in this grief is certainly not that of a weak soul! . . . How well do I know how deeply this has wounded you, for nothing more difficult could have happened to you. How you must feel, you whom the grief of others moves so deeply."

As for his intolerance, it must be remembered that he lived in the sixteenth century, when even such noble men as Thomas More sought no pardon for Protestants burned when he was Lord Chancellor. It was an age when enemies rarely allowed the luxury of tolerance. In controversy Calvin assumed that truth was on his side.

But Calvin was tolerant to a degree that would shame some modern churchmen. Theological error as opposed to beligerent heresy he viewed with parental indulgence. Narrow definitions of doctrinal terms he opposed since he recognized all men were ignorant at some points. He cherished and cultivated fellowship with other Protestant groups, and did not hesitate to affirm that some within the Church of Rome belonged to God's elect.

Calvin changed the face of Christendom. He took his stand upon the Bible as the only source of our knowledge of God's saving love. He refused to countenance any doctrine or practice which did not have scriptural authority. In this he was more radical than Luther, who was content to abolish only that which was specifically forbidden by scripture. His loyalty to the Scriptures compelled him to teach doctrines which he actually disliked.

Predestination "Horrible"

The classic example was the doctrine of Predestination which he himself called "a horrible decree". Here Calvin became the victim of his own logic, for in his attempt to preserve the sovereignty of God he made Him responsible for the eternal damnation of the lost. We are repelled by the severity of this doctrine. But contrary to popular opinion it did not constitute the heart of his teaching. This was concerned rather with the work of redemption through the mercy and love of God. He always preached as if all who heard could be saved.

Calvin was the theologian of the Reformation. He made Protestantism theologically alive. He stamped upon it the habit of explaining its faith in systematic form. He established the tradition of an educated ministry. He revived the ministry of the laity through the office of elder and deacon. He set out the principles of church government which are still the norm for the Reformed Churches throughout the world. He gave back to the preaching of the Word its place of importance in Christian worship.

He restored the sacrament of the Lord's Supper to the simplicity with which it was celebrated in the Early Church. He thus revived in the ministry of the Word *and* Sacrament the New Testament pattern of Christian worship. He has bequeathed to the Church the permanent expression of the faith and practice of Apostolic Christianity. ●

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OLD FOLKS AT CAMP

(*Continued from page 15*)

property regularly in summer and winter (often for ski week-ends) are the CGIT, the YMCA and YWCA, the university SCM, the Dufferin and Peel Young People's Association, and others.

Looking ahead, the Friendly Acres camp committee hopes to winterize all eight cabins so that it can be operated at full capacity the year round, build a recreation room with stage facilities in the barn (washroom and laundry facilities have already been installed in the ground-floor level), and provide an outdoor chapel for services. The camp programme will be continued under the recently announced merger of Carlton and Sherbourne United Churches.

Deaconess Highfield can tell countless stories of people who have been given a new lease on life through visits to Friendly Acres since the first camp five years ago. But one of her favourites, in retrospect, is that of the 82-year-old widow who went through mental agony when her husband died. She made trips to her native Scotland and that didn't seem to help. Finally Miss Highfield induced her to spend 10 days at the church camp. It paid off. She proved to be the life of the party; she laughed and chuckled all the time herself because she had found friends at last. And her laughter was contagious — everyone was laughing and enjoying life at Friendly Acres. ●

THE OUTER CIRCLE

(*Continued from page 17*)

Instead of employing the resources of the congregation to evangelize the unsaved, much time and effort must be expended to maintain and revive the feeble flame of spiritual life among those in the outer circle.

Yearly reports of expanding membership are good. We thank God for those who have entered even the outer circle of the Christian life. But ultimately the effectiveness of the church depends on its spiritual quality rather than numbers. We hope and pray that many who have progressed no further than the outer circle, may experience a quickening by the Holy Spirit which will make them ardent and effective disciples of Christ. ●

BACKBENCHER AT CONFERENCE

(*Continued from page 21*)

in the evening meetings and also experimented with a couple of panel presentations. The worst thing that could be said is that there was no debate of the issues, there was no sense of urgency, and no feeling that we were meeting at the same time as the foreign ministers when the fate of the world might be decided. I came away feeling that in this conference The United Church of Canada is not in touch with life outside the church, and that it does not really care that it has lost its grip. ●

The Question Box

Q. Someone made a slip in the May 1st issue of THE OBSERVER *by starting the dates of the Family Bible Readings with May 15th. We all make mistakes so I made use of the reading from May 1st. My thinking was wrong; May 15th issue came today with the same list of Bible readings. I am wondering how you are going to explain things to us.*

A. By blushing.

Q. As we are taught that the church is the most democratic institution in the world, one wonders if in the appointment of new elders to the Session, the minister would make the final selection from the names submitted, or should this be otherwise?

A. Otherwise.

Q. What attitude does The United Church of Canada take towards divorced persons joining the church?

A. Treats them the same as anyone else.

Q. Can divorced persons enter church work like teaching Sunday school, become a member of the Committee of Stewards or a member of the Session?

A. There is no discrimination.

Q. Why is it wrong to buy tickets on the Irish Sweepstakes which helps the hospitals, while it is all right to bet on the horse races in Toronto or gamble on the stock market?

A. Who says one is wrong and the other not?

Q. I was an elder for many years. Last winter I resigned from the Session and was made an honorary elder. If I am requested to help serve communion at a church service or presbytery meeting, may I do so, or should I refuse?

A. Technically there is no such thing as an honorary elder, but in practice the custom is growing. It seems to mean you now have the privileges without responsibilities, and you should be happy to assist at such services.

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About People and Places

M and M Givings Up

Despite a drop of $720 in the Newfoundland givings, conference contributions to the Missionary and Maintenance Fund are up 9.7 per cent., M and M Secretary Dr. H. E. D. Ashford reports.

Givings at June 12th stood at $2,063,363, compared to $1,881,655 at the same date last year. Conference contributions at that date were (1958 figures in brackets): Newfoundland $17,457 ($18,177); Maritimes $168,160 ($153,180); Montreal and Ottawa $191,901 ($183,797); Bay of Quinte $164,683 ($150,659); Toronto $426,072 ($413,535); Hamilton $315,382 ($281,114); London $233,958 ($218,390); Manitoba $118,067 ($101,218); Saskatchewan $113,955 ($99,632); Alberta $135,475 ($111,397); British Columbia $145,515 ($126,483); donations $32,738 ($24,073).

WoodGreen's Master Plan

The master plan for Toronto's WoodGreen United Church has been carried out. The Community Centre, the new church and the Neighbourhood House are completed, dedicated and are now being used to full capacity.

It was the Rev. Ray McCleary's vision of the task of the church in the downtown area that sparked the whole project. He enlisted the interest and aid of industry in the community, the city fathers, encouraged the congregation to magnificent efforts, and now is carrying on a programme designed to use all facilities.

WoodGreen Church was started in 1875 by the Methodists and has always been close to the people, sharing the community ups and downs. Following the Second World War and the return of its padre minister, Mr. McCleary surveyed the needs of the community, the master plan was evolved, and things began to happen.

The Community Centre came first. It is undenominational and was built by the WoodGreen Settlement Trust with support from the community and the city of Toronto in addition to the congregation. The success of its 12 years of existence is shown by the fact that last year 132,000 people used the premises, and 5,000 received personal help.

Today there is the new church, and for educational and social purposes, WoodGreen Neighbourhood House beside it. This provides an auditorium, theatre and other facilities to the Centre for an expansion of that work, as well as providing an educational unit. One of the most important functions is to provide apartments for six or seven interns who will live in residence and learn the skills necessary for work in a downtown community. The total cost was $967,000 with only $200,000 outstanding.

The WoodGreen team of workers headed by the Rev. Ray McCleary consists of the Rev. William C. Smith, Miss M. Clapham and Mrs. M. Wellenger.

RCMP at Church

The **Rev. Frank Morgan,** MacKay United Church, Ottawa, conducted a colourful drumhead service recently when the Royal Canadian Mounted Police staged one of the most spell-binding pageants in its 86-year history to honour the climax of the 30-year personal attachment of the Governor-General with the force. Four hundred and fifty officers and recruits, the largest number in history, paraded before 3,500 spectators at Rockcliffe Park for the Protestant service.

Mr. Morgan reminded the RCMP that they were responsible for making the peace as well as keeping it. "This is where your religion and your training in the force joins hands," he said, "for unless you are a man of peace in your heart, you can never be a peace maker."

B.C. Honours Preacher-Doctor

Chief Wo-ya-la, better known as Dr. George Darby, was saying farewell to his village of Bella Bella. Chief John Humchitt presented the customary parting gift, a feasting bowl and two spoons.

Church and state, industry and community vied with each other in paying tribute to Dr. Darby, retiring after 45 years as superintendent of the United Church's R. W. Large Hospital at Bella Bella, B.C.

Following tribute in the British Columbia Conference, two days of special events at Bella Bella brought together conference

Dr. and Mrs. Darby

and Prince Rupert Presbytery officials, representatives of the Indian Affairs Branch of the Department of Citizenship and Immigration, as well as the people among whom they have lived and whom they served, to express their thank to Dr. and Mrs. Darby.

Both days started with services of thanksgiving. At the first lay minister Mr. G. W. Brown of the Bella Bella United Church, the Rev. Oliver Howard, Presbytery chairman, and the Rev. R. W. Henderson, missions superintendent, spoke in tribute. At the second, Dr. Peter Kelly who, as skipper of the Thomas Crosby IV, was closely associated with Dr. Darby, expressed the appreciation of the native people for the doctor's unfailing interest in their welfare.

A concert in the Community Hall was staged by school children, hospital staff and the Bella Bella Concert Band. A turkey dinner brought 250 guests representing other villages—Bella Coola, Klemtu, Namu—the fishing industry, church, government and village people. Color was introduced by a marine detachment of the RCMP in dress uniform.

Gifts were showered upon Dr. and Mrs. Darby. They received money, red roses, a camera, native handicraft, as well as a necklace and earrings of Alaska black diamonds.

Honour Founding Minister

After five years, **Dr. G. H. Villett,** principal of Alberta College, Edmonton, returned to the United Church he had organized in the largely Roman Catholic community of St. Albert. He recalled the early days when services were held in a night club on Edmonton's outskirts and the congregation often had to sweep up bottles and debris from Saturday night parties, before he could begin. In appreciation of his pioneering efforts, Dr. Villett was presented with a leather bound Hymnary and case. C. H. Parkes, student minister, conducted the service.

Follows Observer Cartoonist

The **Rev. B. K. Cronk,** Port Hope, Ont., has been called to the pastorate of Applewood Acres United Church in suburban Toronto, succeeding **Observer** cartoonist, the Rev. L. A. Purdy, who goes to the Trinidad mission field.

New Olivet Building

Olivet United Church, Hamilton, Ont., opened and dedicated its new Christian education building last month, with the Hamilton Presbytery chairman, the Rev. Charles E. Tilbury, officiating. The Rev. C. W. Zurbrigg is the minister.

Change at Five Oaks

The **Rev. Jane Bone,** after four and a half years at Five Oaks Christian Workers Center, Paris, Ont., has gone overseas to take post-graduate studies. The **Rev. Ted. Leighfield** who was for six years Manitoba Conference Christian Education secretary, will take over at Five Oaks on July 1. Director Beverly Oaten hopes to appoint another person to assist in the programme.

Dies in Active Work

The **Rev. Carl Wilfred Anderson,** minister of Ogden United Church, Calgary, died in the active work on May 19th. Ordained in 1932, he served Saskatchewan charges before going to Crossfield, Alta., and on to Calgary. . . **Nellie May,** wife of the late Rev. Robert H. Bell, who was living in Peterborough, Ont., died on May 21. . . **Catherine,** wife of the late Rev. James Buchanan, resident of Toronto, died on May 27. . . On June 1, at Kingston, after a lengthy illness, **Elizabeth Douglas Stewart,** 77, wife of the Rev. George A. Brown, DD, minister emeritus, Chalmers United Church.

New Brunswick's Oldest

Saint Andrew's Kirk, Saint John, New Brunswick's oldest Presbyterian church (now United), marked its 175th anniversary with a special sunset service conducted in 1819 style with beadle and Bible, candles and precentor. The minister, the Rev. R. E. Osborne, used old prayers, and preached a sermon of the 19th century minister, the Rev. George Burns, reduced, however, to one third of its original two-hour length. Guest preachers during a month of celebration included Dr. Frank Archibald,

Moncton, Dr. G. Campbell Wadsworth, Montreal, and the Rev. W. H. MacLean, Halifax.

WMS Sends 11 to Missions

Dr. Dorothy Long was re-elected president at the annual meeting of the Dominion Board of the Woman's Missionary Society, held last month in Emmanuel College, Toronto.

Twenty-five missionaries on furlough attended, 10 home missionaries and 15 representing all the overseas fields except Northern Rhodesia and Hong Kong.

Mrs. Long

Eleven new missionaries were appointed, eight to overseas work and three to Canadian posts. In addition to the overseas appointments announced recently, teacher **Helene Manning** was sent to do rural work in the Ethelbert area of Manitoba; **Miss Daisy Rickard** to Winnipeg for city community work and **Miss E. Lorraine Roberts** to a rural charge in North Frontenac, Ont.

The great need for more missionaries was emphasized by General Secretary Anne Vard. This past year 89 new missionaries were needed to meet overseas requests and home mission needs and only 11 were available.

Miss Rachael Philip spoke at the board dinner on behalf of the overseas scholarship students, expressing appreciation for the opportunity to do post-graduate study. The WMS makes $18,000 available for scholarships for future church leaders, and one-third has been administered overseas in the churches concerned—Japan, Korea, Hong Kong, India and Africa. Miss Philip, who is on the staff of the Zoology Department of Madras Christian College, India, has been studying for her Master's degree in zoology at the University of Toronto.

Co-operative work is the most effective today, Mrs. Hugh D. Taylor, overseas executive secretary, stressed in her report. In a half million dollar budget, approximately 10 per cent. was contributed to this type of work with other church mission boards, national and world Christian councils and institutions of higher education.

Mrs. C. M. Loveys, home missions executive secretary, pointed out the significant changes in Indian work and the upsurge of interest in the problems and welfare of the Canadian Indian. The WMS has placed married couples on six Indian Reserves to give opportunity for fuller family contact, while in three western cities women have been appointed to get in contact with young people as they come from the reserves to work in the city, assisting them in finding jobs, and acting as counsellors.

Tribute was paid at the board dinner to eight missionaries retiring this year. Their years of service total 320. **Miss Katherine M. Greenbank** spent 40 years as an educational missionary in Japan; **Miss Mary T. Haig,** 39 years as Japan evangelist, with one term in Newfoundland; **Miss M. Luella Rorke** in education and evangelism for 41 years in Japan; and **Miss Constance Chappell** as educational missionary in that country for 46 years. **Miss Lula V. Rouse** was 38 years in West China and Trinidad as an evangelistic missionary; **Miss Ruth L. Nelson** has worked for 37 years in Canada chiefly among Indian Canadians and **Mrs. A. Russell Graham** worked 26 years in evangelistic work in India with her husband and 12 years as a nurse with the WMS. Only Miss Chappell and Mrs. Graham were absent.

Receipts in 1958 were $1,490,717.00, a net increase of $130,817.81, with all Conference branches exceeding their allocations. Estimates for work in 1960 total $1,450,000, an increase of $90,000 over 1959. Of this, $406,000 is allocated for home missions; $610,000 for overseas, and $434,000 for all other estimates. Grants will total $174,438. including $111,925 to other boards of the United Church, and $62,558 to organizations outside the United Church.

The revision of the Retirement Fund Constitution, to take effect January 1st, provides for some increase for each year of service, and no deduction from the pension at age 70.

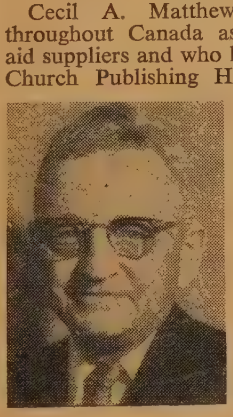
Anyone to Argue?

A plaque will be erected at **Auburndale (Alta.) United Church,** commemorating the dedication of that church on the date of Church Union, unless some other church lays claim to their title of "first". The Auburndale Church was dedicated at 3 p.m., MST, on June 10, 1925, and is believed to be the first church dedicated following Church Union.

Anyone disputing the claim should write to the United Church Archives, Victoria University, Queen's Park, Toronto 5.

Film Chief Retires

Cecil A. Matthews, who is known throughout Canada as the dean of visual aid suppliers and who has served The United Church Publishing House as manager of its Film and Slide Department for more than 25 years, retired from active service on June 30. He has been a skilled craftsman and educator dedicated to the Church and to all aspects of education through the use of visual aids.



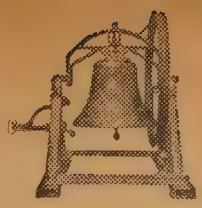
The Film and Slide Department will be carried on in the new Book Room at The United Church House and also at its familiar stand in the Wesley Buildings. Sales enquiries should be addressed to Gordon H. Bray, manager of the Retail Department. Mail orders for film strips, darkroom service or repair information should be addressed to The Ryerson Film Service, 299 Queen Street West, Toronto 2 B.

Conference Quiet, Subdued, Dedicate New Boat and Home

British Columbia — The four freshly-painted boats of the United Church West Coast fleet were drawn up at the immigration wharf when the Conference went down to dedicate the new boat. Named the "George H. Raley" to honor the memory of a pioneer missionary, it will be attached to the Tahsis Inlet Marine Mission.

The Rev. John G. Ferry reports that the crusade for dedicated stewardship is meeting rough weather, with only a 40 per cent. response after two years of effort. Sixty-six

(Over)



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charges have pledged $500,000 for the support of Union College, senior citizens, camping society and church extension.

Eight young men were ordained, and two received from British churches.

The Rev. J. G. Gorwill was elected president.

Alberta — The most significant action of the conference, reports the Rev. Dwight Powell, was the appointment of the Rev. V. R. Wishart as chaplain of the University of Alberta with special responsibility for United Church students. The conference will pay half the cost.

Alberta adopted resolutions asking for a ban on nuclear tests; for an interdepartmental counsellor training for girls, boys and Hi-C work; and asking for more provision for children to attend church worship services.

Eleven men and one woman were ordained. Due to increased numbers of graduates in the past two years, fewer charges remain vacant.

The election of the Rev. D. J. C. Elson, dean of St. Stephen's College, as president coincides with the jubilee year of the theological college.

Manitoba—The liveliest debate was on the report on the threat of nuclear war. The Rev. Kenneth Moyer reports that conference showed its deep concern as it groped to find the voice of the church on this matter. Five seminars were held on "The Church" in connection with social welfare, marriage, the changing rural scene and changing concepts in overseas missions.

A special home missions service gave conference a picture of the work on the frontier, among Indians and in the new mining areas, in rural constituencies and in city institutional missions. As a follow-up, there will be home mission work tours, including a five-day air journey to the north early in September.

Seven men were ordained. The banquet for retiring ministers honored the Rev. E. G. D. Freeman, DD, former Dean of United College, and Mr. Lachlan McLean, retiring superintendent of the Brandon Indian Residential School.

London—Conference was quiet this year, the Rev. C. C. Oke reports.

The only discussion that took place was on the report of the Publication Committee. There was a difference of opinion as to whether more devotional material should be asked for in **The Observer** or whether it might come better in **The Christian Home.**

There were certain matters of high interest but they did not reach debate. It was reported that $1,574,000 had been pledged in five presbyteries for the capital funds campaign, in particular for the residence and student centre at Western University. This came from Middlesex, Essex, Huron, Lambton and Perth Presbyteries.

Father and son hold high positions in the conference. The Rev. D. M. Guest was elected president on the first ballot. His son, Dr. J. A. Guest, is president of the Lay Association.

Seventeen men were ordained and 11 stationed outside the conference.

Bay of Quinte—It may have been the beauty of Queen's or of its "posh" surroundings in the new men's residence, but Dr. A. J. Wilson reports the sessions were quiet and peaceful. Not even the report of the Evangelism and Social Service sessional committee caused a ripple.

However, it did take three ballots to elect the president, the Rev. M. C. Fisher, of Newcastle.

Three candidates were ordained, two new Canadians. Moderator the Rt. Rev. Angus J. MacQueen challenged the ordinands to the enormity of the task to which they had set their hands.

Hamilton—The highlight was the dedication of the 16th United Church Home for Senior Citizens in a conference thanksgiving service. The ceremony at Ina Grafton Gage Home at Grantham, near St. Catharines, was conducted by the president-elect, the Rev. Howard W. Strap. The retiring president, the Rev. Earl Lautenslager, placed the date stone.

It is expected that about 50 will be in residence, the first guests to move in next September.

Some enthusiasm was stimulated by Dr. Lautenslager for the Northern Ontario university.

Toronto—Conference paid tribute to the 86-year-old Rev. Robert A. Spencer, Long Branch, who had attended the annual session of the Methodist Church 65 years ago as probationer for the ministry. He has missed only those during World War I when he served as an infantry officer overseas. Mr. Spencer celebrates the 60th anniversary of his ordination this year.

A $1,600,000 M & M Fund target for 1959 was accepted, which is a 25 per cent. increase over last year.

A directive from conference urged presbyteries and congregations to study whether Canada should disarm. It voted to ask the Ontario government to authorize the teaching of the dangers of alcoholism in the public schools and to strengthen laws against the printing and marketing of indecent literature.

The Rev. J. C. Kell was elected president.

Newfoundland—"Unless the church is going to withdraw to an ivory tower, to be silent on all social, economic and political questions, it will have to do something to make itself competent and compelling," retiring president, the Rev. A. N. Holmes told the conference. "It will have to be informed on what is really happening and while it may be difficult for the church to judge between clashes of interest, it should not be indifferent to what is going on. At the same time it would do well to avoid being a mere meddler in some matters."

Conference is always deeply interested in the report of C. L. Roberts, superintendent of education for the United Church. The church is responsible for providing education for 27,627 Newfoundland children under 17 years.

The Rev. A. S. Butt received congratulations on being appointed superintendent of missions to succeed the Rev. H. M. Dawe who gave his 21st annual and last report. Conference paid high tribute to him and his work.

Five men were ordained at a service conducted by President A. N. Holmes assisted by President-elect Dr. L. L. Burry.

Maritime Conference—Former moderator introduced moderator when the two Cape Bretoners associated with Port Morien and St. Andrew's Church, Sydney, met on the conference platform. The Rt. Rev. Angus J. MacQueen was welcomed home by the Very Rev. Clarence M. Nicholson. Both received a warm welcome, the former because of his relationship and his present position; the latter on return following a long illness.

The Rev. W. E. Aitken reports that the longest debate, and one on which no decision was made, was the future of the Maritime Religious Education Council. The most inspiring occasion was Overseas Night when the Rev. Murray MacInnis, Angola, and Miss Anita Rose, Korea, were speakers.

Mr. Eek Sun Kim, a Korean student who had received his MTh degree from Pine Hill this spring, was given a gift of $700 from the conference, which he said he would use for Korean orphans.

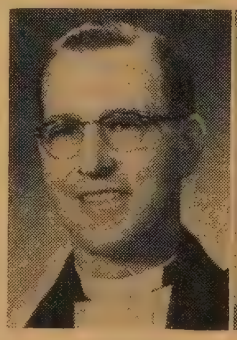
Of the 20 young men ordained, eight were from Sydney Presbytery. Prince Edward Island, Halifax, Moncton and Cumberland each had two. Three ministers were received from other churches.

The Rev. A. Frank MacLean, Trinity Church, Charlottetown, was elected president on the second ballet.

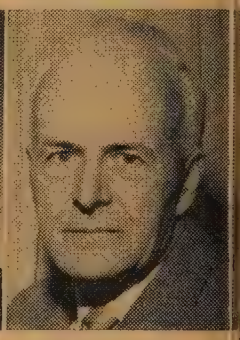
Summer Broadcasters

The **Rev. W. P. Irving,** Red Deer, Alta., will broadcast on the Church of the Air, on Sunday, July 5, 4.30-5 pm, EDT.

On July 26, over the Dominion network



Mr. Irving



Mr. Oaten

of the CBC, the **Rev. Beverly Oaten,** director of Five Oaks Christian Workers Center, Paris, Ont., will be heard 4.30-5 pm, EDT.

Joins College Staff

The **Rev. Hart Cantelon,** St. Thomas-Wesley United Church, Saskatoon, has accepted a call to become vice-principal of Alberta College, Edmonton.

First for Canadian Journalist

W. Barrie Zwicker, son of the Rev. and Mrs. W. G. Zwicker, Athabasca, Alta., is the first Canadian to be awarded a University of Michigan Press Club two-year fellowship. Open to journalism students all over the world, it carries $4,000 and involves exchanges with large papers in the United States. Mr. Zwicker led his class throughout the whole journalism course at the Ryerson Institute, Toronto.

California-Bound

The **Rev. K. I. Cleator,** Welland Ave. United Church, St. Catharines, has resigned his charge. He will go to California to become a minister of the Protestant Episcopal Church in San Marino.

New Agincourt Church

The cornerstone for the new **St. John's Church,** Agincourt, Ont., was laid last month by Toronto Conference President, the Rev. S. J. Mathers, assisted by the Rev. M. C. Macdonald, DD, secretary of the Board of Home Missions.

Plan Adult Training

Delegates of **Couples' Clubs** and **Young Adults** from Nova Scotia to British Columbia met in a national conference in the United Church Training School, Toronto,

(*Continued on page* 31)

DOWNTOWN TO UP

(*Continued from page* 5)

rty and erecting a new publishing plant a the suburbs.

But the decision was made to remain lowntown, hang on to the property, tem-porarily at least (for the new University Avenue subway plans indicate appreciation of Queen Street values) and rent space not presently required.

As soon as the church staffs moved to St. Clair, publishing departments stretched themselves into new space to prepare for the heavy sale of books next fall, and the book store, editorial offices of THE OBSERVER and Sunday School publications moved uptown. Some office space for the book steward, book editor, and a manufacturing department representative are also in the new Church House.

The new building was shaken all month for twists and kinks. Some found their quarters still a little crowded and got more space. The lunch room wasn't quite ready. The chapel was pushed to completion.

And finally, as is fitting for the offices of a church, the new United Church House was solemnly dedicated to the glory of God. And it stands now equipped for hard work and honest consultation, a symbol of The United Church of Canada's growth, vigour, and unqualified faith that God has called it to special work in this land, has blessed it in its early years, and will use it to help win Canada for Christ and make disciples of all nations. ●

WILL CANADA DRAG?

(*Continued from page* 13)

izations and congregations collect and keep the depot bins well filled. Information on what to send may be procured from the Committee on Overseas Relief.

From Korea comes a report of one shipment. Nylon stockings went to the workshops; sewing materials to the sewing projects; a box of milk to Miss Beulah Bourn's feeding station at the Severance Hospital; 10 of the bedding bales to Dr. Florence Murray for the new hospital at Wonju; checkpos and school kits were divided between the Martha Wilson refugee school and the day nursery where the widows leave their children while they work.

The backbone of the Korean relief programme are the self-help projects. Nylon stockings sent from Canada have proved their value. Some older women are working on what Miss Anne Davison calls "the back-winding project" putting the nylon thread back on to spools.

This back-wound thread goes to the widows' weaving school and is made into all kinds of beautiful products. The Korean government uses them and President Singman Rhee is anxious to put them on the market. The dossal curtain in the chapel of the new United Church House was woven in a Korean workshop. It is composed of shining blocks of soft blue and gold, with deeply woven crosses.

The United Church hopes that an augmented programme of relief and refugee aid may be carried on during World Refugee Year. This may be made possible by increased interest and publicity on the part of individuals and congregations; through larger collections of clothing to the depots. However, the amount of money the Overseas Relief Committee has to spend will be in relation to the givings to the Missionary and Maintenance Fund. If the increase is large enough it will be possible that the $300,000 Dr. H. E. D. Ashford suggests will be available for this purpose.

When the Canadian government announces its policy for World Refugee Year, the United Church will immediately make plans how best it can co-operate, together with other denominations in the Canadian Council of Churches and with the Canadian committee for the Refugee Year. ●

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THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

BIRTHS

FIDDES—On May 1, 1959, at the Prince Rupert General Hospital, to Dr. Gladstone Fiddes and Mrs. Fiddes, a daughter, Gladys Paula.

UNDERHILL—Rev. and Mrs. J. Bruce Underhill are pleased to announce the arrival of a daughter, Jennifer June, in Mount Hamilton Hospital, on Tuesday, June 9th.

1. HELP WANTED

COMPANION - HELPER, for elderly lady, with knowledge of nursing, in daughter's large, comfortable home. Excellent opportunity for someone seeking good home with remuneration. North Toronto, near transportation. Box 129, THE UNITED CHURCH OBSERVER.

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100% Profit with our First Aid Supplies, a necessity in every home. Free details and samples. Absorbent Cotton Products, 11245 Victoria, Montreal East, Que.

1B. RETIRED OR RETIRING MINISTERS

VICTORIA, B.C., Centennial United Church is seeking retired minister, or one retiring shortly, for pastoral assistance, on a part-time basis, beginning in September. Write for particulars to J. H. Sneddon, 233 Gorge Road, East, Victoria, B.C.

2A. PULPIT VACANCIES

FRASERVILLE, Ont., 3-point charge—Peterboro Presbytery—vacant July 1st. Comfortable, oil-heated manse, 14 miles south of Peterboro, Village of Bailieboro on Highway 28—graded school in Village—District High School bus at door to Peterboro school. Salary $4,000.00 including travel. Contact J. E. Lewis, Bailieboro, Ont.

FITZROY HARBOUR Pastoral Charge vacant July 1st. Three-point charge. Newly furnished, heated manse with modern conveniences. Thirty miles northwest of Ottawa; Collegiate bus. Interested ministers contact Jack Shaw, Kinburn, Ont.

GUELPH, Ontario, Harcourt Memorial, vacant immediately. Young congregation with church and manse, in expanding college community. Salary above minimum. Contact H. R. Cormick, 20 Floral Drive, Guelph, Ontario.

HAMILTON, Ontario, Livingston United Church, a well established and progressive Church, will require a minister for September 1, 1959. Inquiries should be sent to Mr. George F. Clark, Chairman Pastoral Relations Committee, 530 Maple Avenue, Hamilton, Ont.

LYN Pastoral Charge, vacant June 30th, 5 miles from City of Brockville, Kingston Presbytery. Modern equipped brick manse adjacent. Present salary $4,400.00. Address inquiries to Arthur J. Hudson, Secretary Pastoral Relations Committee, Lyn, Ont.

MANVERS circuit—Peterboro Presbytery—6-point charge, with student minister assistant, vacant July 1st, salary $4,500.00 including travelling expenses. Write P. J. Rowe, Janetville, Ontario, Chairman, Pastoral Relations Committee.

OLIVER, 3-point charge in Kamloops-Okanagan Presbytery, B.C., Southern Okanagan Valley, is vacant owing to retirement of minister. Salary including travel allowance $3,850.00. Interested ministers please write T. Nichol, R.R. 1, Oliver, B.C.

PLATTSVILLE, Ont., 2-point charge, Oxford Presbytery (2 miles to second church) vacant June 30th. Furnished parsonage, oil heat, modern conveniences, good Young People's Organization; salary $4,150.00. Write J. H. English, Recording Secretary, Plattsville, Ont.

SASKATOON, Sask., Saint Paul's — a semi-suburban, one-point charge, desires a minister. Salary plus car allowance; all facilities available. Write to F. R. Gore, Secretary, St. Paul's Pastoral Committee, 113—115th St. W., Saskatoon.

STAYNER — One-point Pastoral Charge, Simcoe Presbytery, vacant July 1st, 1959. Address inquiries to A. E. Culham, Chairman, Pastoral Relations Committee, Stayner, Ontario.

2A. PULPIT VACANCIES—Continued

ST. THOMAS, Ontario, Central United Church, vacant from July 1st, 1959. Interested ministers are invited to write to Mr. J. D. Thomson, Chairman, Pastoral Relations Committee, 30 Hincks Street, St. Thomas, Ontario.

5. CHOIR PERSONNEL

ORGANIST - CHOIRLEADER required for Knox-Metropolitan United Church, Regina, Sask. Church seats 1,200. Large three-manual Casavant Organ in excellent condition, rebuilt in 1955. Teaching facilities if desired. Applicants please state age, qualifications, experience, date available, and salary expected. Direct reply to Chairman, Music Committee, Knox - Metropolitan United Church, Regina, Sask.

ORGANIST - CHOIRLEADER required for St. Paul's United Church, Paris, Ont., capable of directing junior and senior choir. Two-manual organ with chimes. Excellent teaching prospects. Write Chairman Music Committee, Box 1062, Paris, Ont.

ORGANIST - CHOIRLEADER for Brant Avenue United Church, Brantford, Ont. Three-manual Casavant Organ. Excellent opportunity for private classes in piano, organ and voice. Applicants state age, experience, salary expected, and date available. Apply in writing to J. A. D. Slemin, Chairman of Music Committee, 89 Nelson St., Brantford.

ORGANIST and Choirmaster, qualified all branches Senior and Junior Choir work, seeks inquiries for position (preferably southern Ontario), also possibilities of teaching or school work. Box 128, THE UNITED CHURCH OBSERVER.

ORGANIST and Choirmaster required for Knox United Church, Calgary, Alta. Rebuilt 4-manual, 72 rank, Casavant Organ. A 50-60 voice mixed choir. Please state experience and qualifications. Applicant qualifications should justify minimum salary of $250.00 per month. Address all replies care of Music Committee.

ORGANIST - CHOIRMASTER—for Queen Street United Church, Lindsay, Ontario, required Sept. 1st. Church and Organ newly rebuilt. Organ is a two-manual, of classical design with 21 stops. Present Organist is moving to a western city leaving a class of more than 50 pupils. Qualified Organists please apply to Mr. Ernest Eakins, 50 Queen St., Lindsay, Ont.

QUALIFIED organist-choirmaster. North Street United, Goderich, Ontario. 2-manual organ. Morning and few special evening services. Opportunity for music teacher in growing town. Commencing Sept. 1st. State experience, qualifications, to Music Committee.

WANTED — Organist and Choir Director for Portland United Church, Saint John, N.B. Two-manual Casavant Organ. Apply, with references to—Mrs. R. D. Keirstead, 1253 Manawagonish Road, Lancaster, N.B.

6. ASSISTANT MINISTERS WANTED

ASSISTANT Minister and Director of C.E. (experienced). Suburban 1,300 members. Active C.E. Committee and all Mid-weeks; $4,000, plus $600 car allowance; partially furnished rented house. Valois United, Montreal. Write Mr. John Howes, Sub-Committee on Assistant Minister, 70 Belmont Avenue, Valois, P.Q.

7. CHURCH SUPPLIES & EQUIPMENT

FOR SALE—Pews (200-250), communion table and pulpit in very good condition. Price to be agreed upon. Contact Rev. Ole B. Hoiesen, Gravenhurst, Ontario. Phone Gravenhurst Murray 7-2193.

FIFTEEN or Twenty Pews are available for any suburban congregation who would like to use some old pews as a temporary expedient. If said congregation is willing to pay for transportation of same, apply to Rev. H. W. Vaughan, Zion United Church, Brantford, Ont.

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8A. STAMPS

TERRIFIC Stamp Bargains! Israel — Iceland — Vatican Assortment — plus Exotic Triangle Set —also fabulous British Colonial Accumulation—plus large Stamp Book. All four offers free. Send 10c. to cover postage. Empire Stamp Corp., Dept. U.C., Toronto, Canada.

9. ARTICLES FOR SALE

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., 163 Times Road, Toronto 19. Ontario.

9. ARTICLES FOR SALE—Continued

THREE first-quality typewriter ribbons for $2.00 regularly $1.25 each, any make, colour. Fre ball-point pen; 39c. value, with $2.00 or mor order. Send for circular. Other bargains. Carbo Paper Specialists, 37 Cortland Avenue, Toronto 12

UNSHRINKABLE Wool, nylon reinforced, 3 or 4 ply. Good colours. 3 ounces $1.00, postpaid Satisfaction guaranteed. Prompt attention to al orders, large or small. Order now. Other woo clearings available. Free list. Beacock's, 101 Pape, Toronto.

10. ARTICLES WANTED

WANTED—25 Junior Choir Gowns, sizes 8 t 14 years, in good condition. Please contac Mrs. Verdun Gordon, King City, Ontario.

11. RESORTS, TOURIST ACCOMMODATION

FARM home for Tourists in Beaver Valley District Apply Mrs. Allen Reekie, Camperdown, Ont

FOR RENT — Large cottage looking into sunset east side Lake Couchiching, Ont., approximately 90 miles from Toronto. Large fireplace, nice living and dining rooms, four bedrooms, indoor conveniences—hot and cold running water, electric stove $500.00 for July and August or $275.00 for eithe month. Telephone Rutherford 14 R 4.

IF you wish a quiet, comfortable, clean cottage 60 feet of screened verandah, good beds, elec trically equipped, phone Toronto HU. 8-0606 days HU. 1-6797 evenings.

LAKEVIEW HOUSE, 1891 - 1959, an ATRC Resort. A fine family resort on the South Shore of Lake Simcoe, good highways and bus service 50 miles from Toronto. Children's Supervisor with planned programme for July and August. Open to groups, mid-May, June, September. Spacious lawns heated buildings, good food, golf course, bowling greens, safe swimming. Information on request— Mrs. Viola Sanders, Lakeview House, Jackson's Point, Ontario.

MOIRA LAKE, near Madoc, lakefront, 2 bed room new cottage, hydro, inside conveniences Beautiful lake. Available all or part of July. Owner Rev. D. McLean, Toronto, OX. 4-2095.

BIRCHMUIR LODGE

100 miles from Toronto—is situated on Stoney Lake (Crowes Landing) in the Kawartha's. A scenic wonderland, an ideal place for a restful vacation. Modern lodge and cabin accommodations good food, pickerel, bass and muskie fishing recreation; sandy beach. Rates $32.50 - $55.00 weekly. **Space available for spring and fall church groups.** Information on request. Russell Cooke 330 George St. N., Peterborough, Ontario.

PIKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cottages, electricity, boats, motors. Warren Lawrence Pike Bay, Ontario.

PORT CARLING, Muskoka — Main Lodge or heated housekeeping cabins. Modern conveniences. Home-cooked meals if desired. Beach boats and recreation facilities. Open May 15th Write Caledonia House, Port Carling, Ontario.

QUIET, homey atmosphere, by Lake Couchiching Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

SUMMER guests, abstainers, country home overlooking lake, 70 miles from Toronto. Convenienced — home-cooked meals, spring mattresses, closed in verandah. Mrs. Noble Swain, Little Britain, R. R. 1, Ont. Telephone 26 R 4, Little Britain, Ont.

WOULD you like a holiday on a farm? Write Mrs. Gordon Ward, Camperdown P.O. Phone 280 J 2, Thornbury, Ont.

11A. TOURS

EUROPE — RETURN TRIP ONLY $395.00

YOU may fly from Toronto to London or Munich August 10 — Sept. 8, 1959. Write or phone Rev. H. Rueger, Howard Park United Church, 58 Marmaduke St., Toronto 3, Ontario. RO. 6-2666.

12. GUEST HOMES

"COUNTRY ACRES", select Guest Home for retired people. Must be in good health. Permanent or temporary. Marion Atkins, Armitage, Ontario.

GUEST House, Vancouver Island, has vacancies for elderly people. $55.00 per month room and board. Good food, TV, reading room. Clare Hamilton Steele, Sunnybrook Lodge Sta., Maple Bay Road, Duncan, B.C.

GUEST HOMES—Continued

UMMER "School of Life" studying God's laws to take advantage every good and perfect gift achieving sound health. Demonstrations chem-l-free cultivation, storing, preparing, cooking neral-vitamin rich foods for optimum nutrition. neral baths, massage, physiotherapy, personal alth guidance. Faithful prayer, Christian fellow-p. Roomy guest-house, woodland farm near tawa; single, twin-bed, family rooms; low rates. nd stamp, "Natural Healing" and price list whole ds, organic vitamins; shipped direct. Mail-loan rary exceptional books. The Springs, Carlsbad rings, Ont.

REST HOMES

AROUND THE CLOCK
Nursing Care
Loch Sloy Rest Home, Winona, Ontario.

DESLAURIER - SORTAIS CONVALESCENT HOME
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N ideal residence in lovely surroundings for elderly men and women. Trained staff. Box Telephone MElrose 2-3121, Hawkesbury, Ont. ½ miles from Hawkesbury on Route 34.

A. SUMMER PROPERTIES

ARGE well-treed lot for sale. Paved road, near Lake Couchiching and Geneva Park. Small ttage with fireplace, also a guest cabin. Reasonable ms. Box 87, THE UNITED CHURCH OBSERVER.

ACCOMMODATION AVAILABLE

CCOMMODATION for permanent or transient guests. Barbara House Club, operated under ited Church. Convenient to downtown Toronto. x 127, THE UNITED CHURCH OBSERVER.

OMING to Toronto? Christian Guest Home near subway at Eglinton Ave. Comfortable rooms ommunity kitchen, single day $2.50; weekly 0.00. 92 Orchard View Blvd. HUdson 9-0255.

ETIRE to the beautiful Okanagan Valley. Modern home with every convenience, accom-odates 76 Senior Citizens. Four blocks from the art of the city. Write for particulars and pictures Valley View Lodge, Penticton, B.C.

HOME FOR SENIOR CITIZENS
HE Niagara Ina Grafton Gage Home, near St. Catharines, Ontario, plans to open in Septem-r. Letters of inquiry from prospective residents men and women—may be sent to the Chairman of dmissions, Mrs. L. F. Beattie, R. R. No. 1, St. atharines.

MISCELLANEOUS

HE Board of Directors of The Plummer Mem-orial Public Hospital, wishes to announce the cent opening of the new and modern School of ursing and Residence. The School offers a com-ete three year training course leading to Ontario egistration and is now accepting applications for e Fall Class. For brochure and other information ease write or call Miss B. M. Allen, Principal, hool of Nursing, Plummer Memorial Public ospital, Sault Ste. Marie, Ont.

PERSONAL

ADIES, are you bothered with unwanted facial hairs? See us for rapid, permanent removal d a signed legal guarantee that the hair will ver grow back. Dermat Clinic, Suite 302, 229 nge Street, Toronto, Ont.

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TOP worrying! ! Thousands of users testify and Doctors agree, you can really end your troubles ith a "Beasley". This famous British Appliance olds so comfortably, you'll hardly know you're earing it. Inflatable air cushions with the large nd at the bottom, support as easily as with the and, and hold securely under any strain. Beasley ppliances are simple to fit, inexpensive and wash-ble. They give instant relief and are guaranteed tisfactory. Free illustrated booklet explains rupture nd gives details of generous trial offer. Without bligation, write Dept. 6, Beasley's Ltd., 60 Front t. West, Toronto.

25. SERVICES OFFERED

ALL types of Church Cabinets, Lecterns, Pedestals, Baptismal Fonts, etc., designed, made and polished; also repairs. Inquiries solicited. Robert M. Dickerson, 133 Avon Avenue, Toronto 9—RO. 9-7185.

GLASS LINERS for Silver Salts - Peppers, etc. Quality silverplating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Raglan Avenue, Toronto 10, Ont. LE. 6-7788.

SEWING MACHINE SERVICE
WE repair and can supply parts for all makes of family sewing machines. A. Gilbert & Son, 2229 Dundas St. West, Toronto.

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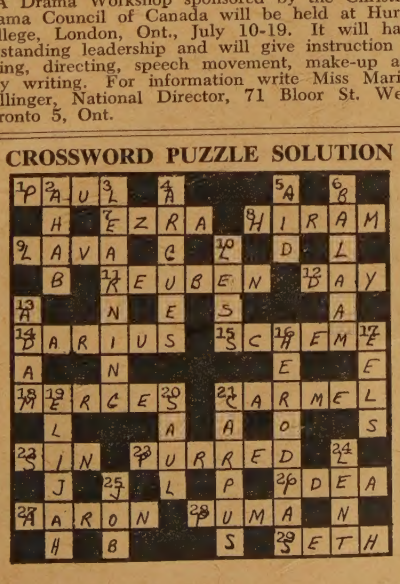
Dates to Remember

A conference of the Deaconess Association and the Fellowship of Professional Women in The United Church of Canada will be held in the United Church Training School, August 26-31. Lecturers will include President A. Victor Murray, Cheshunt College, Cambridge; Rev. R. M. Bennett of the Department of Overseas Missions and Evangelism, Canadian Council of Churches, members of the staffs of Emmanuel College and headquarters.

A Drama Workshop sponsored by the Christian Drama Council of Canada will be held at Huron College, London, Ont., July 10-19. It will have outstanding leadership and will give instruction in acting, directing, speech movement, make-up and play writing. For information write Miss Marion Brillinger, National Director, 71 Bloor St. West, Toronto 5, Ont.

CROSSWORD PUZZLE SOLUTION



Dates to Remember

Church Music Institutes for ministers, choirmasters, organists: In St. Stephen's Broadway United Church, Winnipeg, July 1-3. Leaders, Dr. L. S. Osborne, Rev. D. S. Henderson, Filmer Hubble, John Searchfield. In Emmanuel College, Toronto, August 28-30. Registrar, R. D. Swinton, 109 St. Paul Ave., Brantford.

NEWS (*Continued from page 28*)

last month to develop regional training conferences and area rallies on a Canada-wide basis. The Rev. Kenneth Cleator of St. Catharines was leader, and programme resource material was previewed by the Rev. Anson Moorhouse and Miss Dickie Sada of Berkeley Studios.

Tips for Theologs' Wives

For a day and a half **wives of St. Stephen's College theologs** held a conference of their own in Edmonton, when they heard leaders of women's organizations, CGIT and Explorers give them some idea what would be expected of them as ministers' wives. Experienced manse wives led a discussion on manse problems. The young wives also learned something about the proposed new women's organization.

Publishing House Notes

Summer Reading

I COULD recommend many Ryerson Press books for summer reading. Here are some brand new ones—two for people in the Canadian West, and two for those in the East. Indeed all four books will be read and appreciated in all parts of Canada.

I Would Do It Again, by Robert Campbell of Banff ($4.95). Reminiscences of days as a guide and packer in the Rockies, rich in humour, adventure and anecdote.

In the Days of the Windjammers, by John Congdon Crowe of Nova Scotia ($4.50), one of the few survivors from the days of deep sea sailing ships. This is all about the life of a family at sea.

Sons of the Soil, by Illia Kiriak ($4.50), a school teacher in Alberta who came originally from the Ukraine. This is a moving story of the struggle of New Canadians who have established homes and careers in our country. A noble chapter in Canadian life.

Behold the Hour, by Jeann Beattie ($4.50). A novel for modern readers set in the hectic maze of the television world in Toronto studios. It is packed with ambition, intrigue, and the clash of contrasting personalities. The author won the Ryerson Fiction Award in 1950 for her first novel, *Blaze of Noon.*

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At regular intervals, an A.B.C. circulation auditor visits *The Observer* office to delve into subscription records. He's thorough, exacting, complete. He leaves no stone unturned to get the circulation facts. When he has finished his audit, *he* tells *us* what we have. He produces the facts on the quantity and quality of our circulation.

The A.B.C. report, based on the auditor's findings, is a guide to business firms who want to spend their advertising dollars where they will be most productive. Advertisers and advertising agencies know there is no guesswork when a publication displays the A.B.C. symbol.

This symbol is assurance that circulation facts are verified by an independent audit, measured by recognized standards, and reported in standardized reports. These audited facts, available without obligation to interested persons, provide a factual basis for advertising rates, evidence of subscriber interest, facts on market coverage, and facts for appraising our circulation quality and editorial vitality.

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